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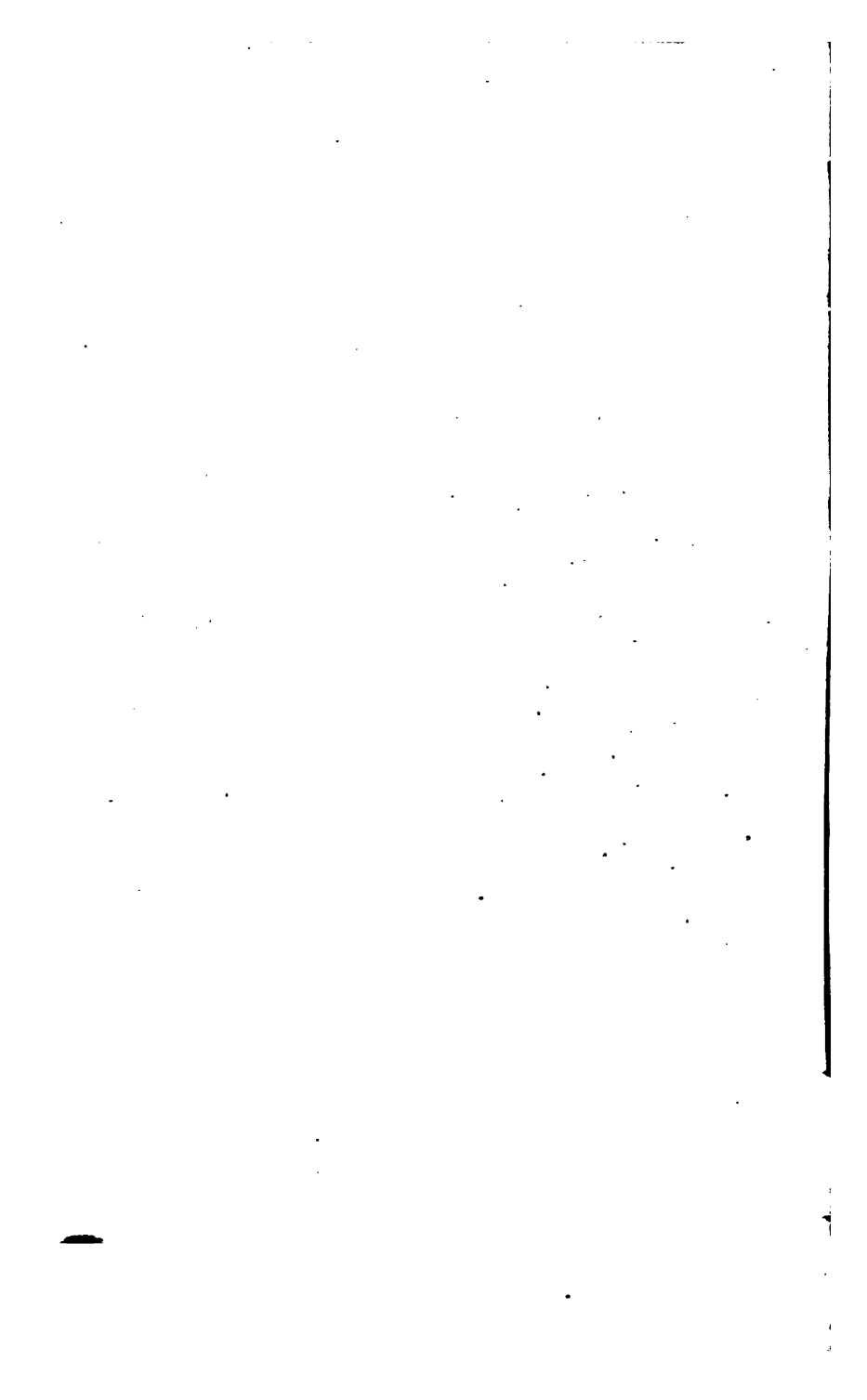
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A
COMMENTARY

ON THE

GOSPEL OF ST. JOHN.

BY

A. THOLUCK, D. D.

Professor of Theology in the University of Halle.

TRANSLATED FROM THE GERMAN

BY

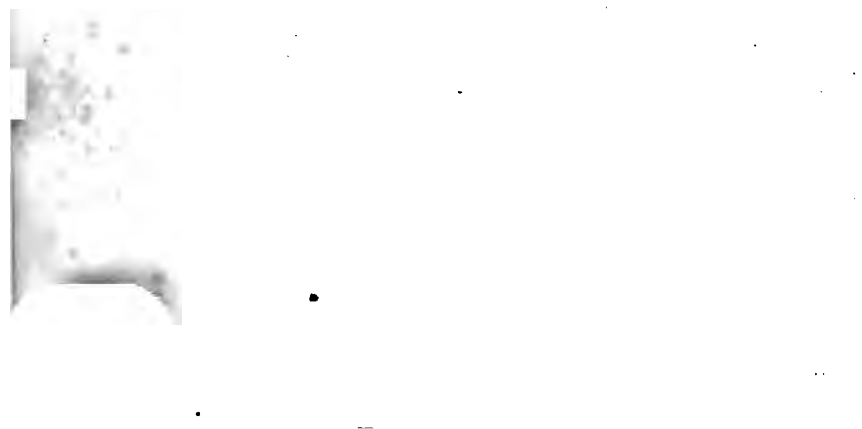
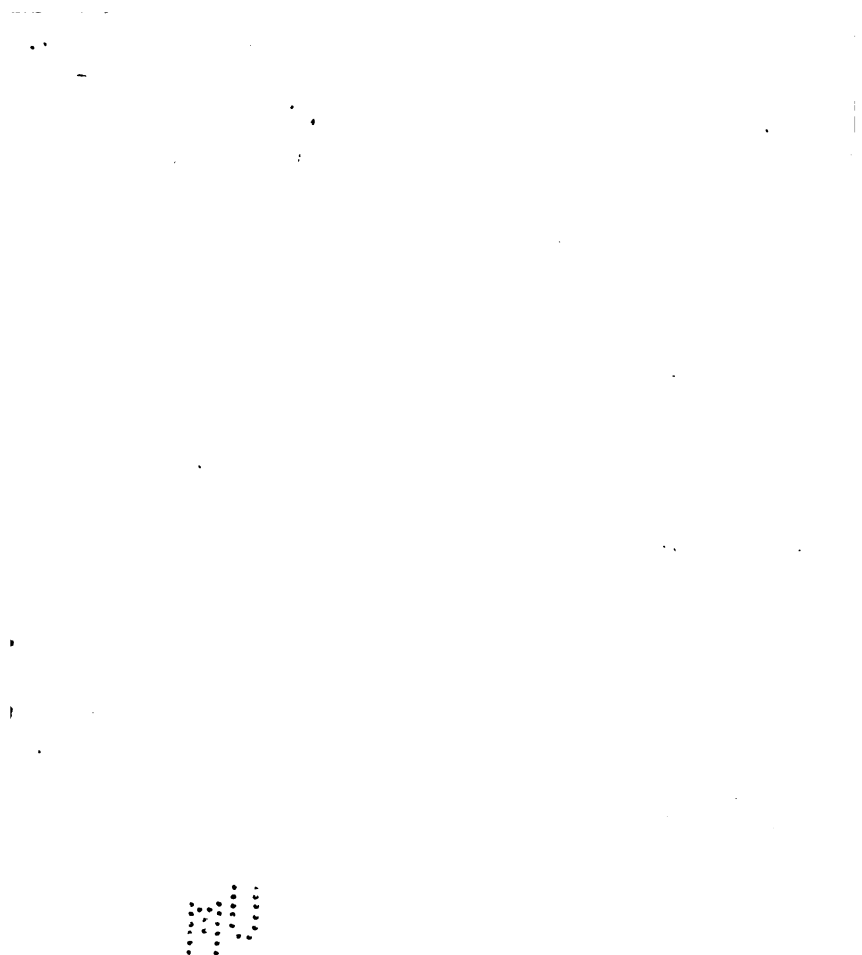
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TRANSLATOR'S PREFACE.

PROFESSOR THOLUCK is so well known, and his writings are so universally appreciated by American scholars, that it is unnecessary to offer any apology for presenting the public with his annotations on the Gospel of St. John, in an English dress. Irrespective of the fact that these annotations come from his able pen, nothing is perhaps more wanted in the theological domain than a good Commentary on the Gospels. On this interesting and most important part of the Bible, wherein are contained the History and the Instructions of the Redeemer in his human manifestation, our language offers the student little that is valuable in a critical and doctrinal view. We would here except the learned "Recensio Synoptica" of Dr. Bloomfield, and his own very valuable Commentary on the New Testament. These evince such a copiousness of learning, and so much patient labour, as in the estimation of many to leave but little to be desired in this department. Yet even these fail in one very important feature, necessary to the perfection of our Biblical Literature. For in our apprehension they are confined too much to the *letter*, to grammatical analysis and classical comparison, whilst the spirit, *the living Spirit*, is often misapprehended or neglected. In commenting on St. John particularly—the Plato of the inspired circle—it requires a mind of a peculiar order. This mind Tholuck possesses:—a happy combination of deep and meditative thought with a Christian heart; a quick apprehension, a glowing imagination, an accurate acquaintance with language and a nice perception of its force, together with a clear insight into the spiritual nature of man. These characteristic excellencies are more or less exhibited in the work before us; and with these traits of excellence there is no man more interesting than our Author upon the theatre of Germany, nor indeed upon the literary arena of any nation. He stands forth pre-eminent among the learned

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ones of that learned people; he yields to none in versatility of mind, in depth and compass of thought, or in variety of knowledge. The principal languages of modern Europe he speaks with ease and fluency, as well as the Latin and Greek; with the oriental dialects he is familiar, and is, moreover, extensively read in the Poetry and Philosophy both of the East and West. His contributions to the theological and philosophical literature of his country have been very important, having written and edited a number of works rich in learning and deep in thought. Some of these, treating of Oriental Philosophy and Theosophy, have met with the approbation of the Baron De Sacy, the most illustrious Arabic scholar in Europe.—But a lustre is thrown over all these attainments by his deep and earnest piety. Such a fervor and glow of Christian devotion as every where breathe in his writings, but more especially in his Sermons, are scarcely to be met with in any writer since the days of the venerable Archbishop Leighton. Amid the doubters and infidels of Germany, it is truly delightful to discover such a spirit as Tholuck's; learned and eloquent as the proudest among them, he still preserves the meek simplicity of a child, and brings all his learning and his laurels and lays them down at the feet of Christ. A sincere interest for the well-being of man, and a true Christian love, are every where discoverable in his writings. Even his philological works evince them, and they are, withal, free from that frigid lifelessness which characterize too many of our works on science. However some readers might feel disposed to question a portion of his theological tenets, none could fail to admire and approve his spirit.

Perhaps the strongest objection which can be urged against such commentators as Tholuck and Olshausen, is the fact that they give too much prominence to the *spiritual* aspect of religion and of our nature, to the almost total exclusion or suppression of the material and *outward*. They seem to forget that we are beings of a compound character, possessing our souls in material, sensuous bodies; and that the institutions of Christianity are adapted to the latter as well as to the former. They seem to forget that the feelings and sentiments of the soul are oftentimes created or coloured by the peculiar outward circumstances under which it has been reared; and that as a consequence, the religion which is designed for man in his present state, must have external rites and ordinances as well as inward feelings and hopes. Hence

they seem to place too low in their estimation every thing of an external character; forgetful, meanwhile, of the intimate relationship which subsists between the inward and the outward, and of the almost absolute and controlling influence which the latter exerts over the former. These remarks might be fully exemplified by adducing what is said on the Ministry, on Baptism, on the Lord's Supper, and on the nature of external ordinances generally.

But He who knew what was in man, and was fully acquainted with all the wants of humanity, instituted these in connexion with His own redemptive merits, that under their combined influence, enlivened and rendered effective through the agency of the Holy Spirit, we might be trained up for Heaven. This fact would of itself lead us to infer that they are most important constituents of Christianity, and deserve to be guarded with the most serious and anxious care. And their necessity may besides be vindicated on strict philosophical grounds. Wherever the Church is not established with its saving ordinances, there we find iniquity and wickedness to reign:—with the same certainty that we look for ignorance and superstition where science and schools of instruction are unknown. But why is this so? Does not the rude Hottentot possess a ray or emanation of Divine Reason equally with the German Transcendentalist? Does he not possess a mind to apprehend, and a will to comply with the requirements of Divine truth, equally with the most pious person on earth? “Does not the Omnipresent Spirit, rich in power to renovate human hearts, even now brood over the populous plains and crowded cities of India and of China, as well as over the cities and plains of England? Is not God—even *our* God—locally present among the dense myriads that tread the precincts of idol worship? Is He not ever, and in all places at hand; and wherever at hand, able also to save?”* What then makes the difference, in a moral respect, between the Chinese and the English? Why does virtue and faith reign in the one land, whilst idolatry and sin predominate in the other? What cause can be assigned for this but the fact that in the one case they are destitute of the *external* blessings of Christianity, whilst in the other they are favoured with them? Why then should we not regard the Offices and Sacraments of the Church as the channels or

* Author of Fanaticism.

golden conduits, through which the streams of the Spirit's influence are made to flow into the heart? Or why should we hesitate to believe, that whilst an inward and direct Power must be brought to act upon the apostate will, that these ordinances are yet most important media employed by the Spirit of God to operate upon the spirit of man? and that of a consequence they should be devoutly received, and every infringement upon them carefully avoided?—True, indeed, with that worshipper who would be accepted of God, purity of heart must be first and purity of motive must be the last; but at the same time we should bear in mind that these are more or less superinduced by a faithful use of the external ordinances of Christianity. The Ideas and Doctrines of religion must be *impersonated* before they can exercise a permanent or extensive influence among mankind. An embodied representation of the Ideal, enlivens our apprehensions, and kindles our love, and leads us to seek for its realization in our own practical life. This was no doubt one important reason why Christ was manifested upon the earth, to the end that in the Incarnate Word we might have an *embodied* representation of holiness in living and absolute perfection. Equally influential also are the other external means which he has instituted for the purpose of cherishing our growth in virtue.

There are not wanting in our own country those who regard all external forms in religion as fit only for the human race in its infancy; but since it has thrown off its swathing bands, and stands forth matured in manhood, these are by them considered as mere trammels to the soul. They have outgrown, they tell us, the necessity of every thing formal in its character; they think themselves able to rise up to Heaven by the energy of the spirit alone. To say nothing of the fact that these modern Christians have grown faster in their likeness to the worshippers of the upper Temple than did the Saviour in his human manifestation, and St. Paul in his endeavours to be found at last accepted of God, yet they are evidently "wise above what is written." For it is written in the volume of Inspiration, and it is written in the history of the world, and it is written in the wants of humanity, that these things are indispensable to its well being, and to its healthful growth in conformity to God.

The external ordinances of the Church are "the living creatures and the wheels" which the Holy Prophet saw in

the visions of God that were given to him, whilst he sat among the captives by the river Chebar when the Heavens were opened. To humanity they are the Cherubim on which "the living spirit" is to sit enthroned, and by which it is to be upborne in its aspirations after God. But the spirit also must dwell in and animate the wheels, so that all may move on harmoniously.—"And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: *for the spirit of the living creature was in the wheels.* When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: **FOR THE SPIRIT OF THE LIVING CREATURE WAS IN THE WHEELS.**"

A word of explanation in reference to the present translator. It is known that this work was originally announced under the name of Mr. Hermann Bokum. A train of circumstances which need not here be detailed led to a transfer of the work from him to its present hands. Among the reasons of the transfer were the fact that the first translation had been undertaken previous to the arrival of the fourth and last edition, and that the health and other circumstances of Mr. B. did not allow him to proceed as he wished. For these reasons the work was given over into its present hands with the entire wish and consent of both Mr. Bokum and the publishers.

It is not pretended that all the foreign words and expressions found in this work have been translated. Though it is believed that this has been done in almost every instance, except in the case of Latin and Greek extracts. Not one word of these is rendered in the original German; and the course pursued by the American Translator was to leave unaltered those which were very long, those which contained little else than a repetition of the author's exegesis in different words, and those which could not be of any interest except to such as are versed in the Greek Language and Literature. Wherever a passage was deemed of special importance it was rendered into English. In many instances when a Greek word or phrase is not translated, its import can be easily discovered by a reference to the portion of Scripture designated. So that the intelligent English scho-

lar can avail himself of nearly every thing important found in this Commentary.

One considerable error was overlooked in the revision of the last sheets : Fabii for Zabii will several times be found, by a substitution of F for Z.—Other errors there no doubt are ; and for these the Translator would solicit the indulgence of the critical scholar.

May God bestow his blessing upon this effort to elucidate a portion of his Holy Word ; and may He kindle up in many breasts the same spirit which animates the Author of this Commentary, and which animated the Writer on whom he comments !

A. KAUFMAN.

Andover, Mass. Jan. 1836.

AUTHOR'S PREFACE

TO THE THIRD EDITION.

THE Commentary on the Gospel of John has received various improvements in this third Edition. In the first place, the complete accentuation has been given. Repetitions, which were rendered superfluous by a reference to the preceding exposition, are here omitted. In several places,—though in this respect much remains to be desired,—the explanations have been made more definite. The meaning of many passages is developed with a greater degree of exactness and precision. The interpretation of the discourses of Christ has been almost throughout re-written. Notwithstanding, the size of the book has not been increased, because it was intended to present the matter in a concentrated form.

I am, however, fully conscious of the imperfections which may be found in the present edition of this book; were it now to be wholly re-written, it would undergo several changes. I was particularly desirous of explaining still more fully the Scriptures by means of the Scriptures themselves. This becomes possible only in the same degree, that the commentator has engaged in an exegetical study of the whole of the Scriptures; and this, accordingly, must be the principal aim of the commentator. I have likewise become more and more conscious, how necessary, in every respect, is *ἀκρίβεια*, 'extreme accuracy,' to the interpretation of those writings, which "are written not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." On this point Winer, in the third Edition of his commentary on the Epistle to the Galatians, has paid an appropriate compliment to the ancient and forgotten Bengel: *Cum nostra ecclesia per aliquantum temporis non vidisset solertem interpretem, sec. 18. fere med. exortus est A. Bengelius mag-*

namque sagacitatem in rimandis et presse explicandis Apostoli sententiis verborumque etiam minimorum significatibus consumit. 'For some time no skilful interpreter had appeared in our church, when about the middle of the eighteenth century, A. Bengel arose and employed a high degree of acuteness in diligently examining, and briefly explaining the sentiments of the Apostle, and the signification of even the smallest words.' This extreme accuracy of Bengel, though once, and not entirely without reason, ridiculed by Ernesti, I consider in its combination with the depth of Calvin, as the highest quality of an interpreter of the Scriptures. Of Calvin, Winer says in another place: . miram in pervidenda Apostoli mente subtilitatem, in explicanda perspicuitatem probavit, 'he exhibited a singular tact in apprehending the meaning of the Apostle, and clearness in explaining it.' May the spirit of true interpretation, as it breathes in the writings of those men, return to our church in an increasing measure! A need of such interpretation is felt, and the loudest opposition will in vain attempt to suppress it. He who caused this need will also know how to satisfy it!—In our times at least, Christian life cannot have a healthy growth without Christian knowledge. In spite of all its clamorous opponents, the edifice of a Christian Theology is erecting; our ancient faith is justified in respect to doctrinal science, ecclesiastical history, exegesis and criticism, and the *blessing from above* will secure the influence of these exertions on hearts that are susceptible to them.

Soli Deo gloria!

A. THOLUCK.

Halle, 22d May, 1831.

PREFACE

TO THE FOURTH EDITION.

INASMUCH as the exposition of the discourses of Christ was laboured anew in the third edition of this Commentary, I have found occasion to alter but little in the present impression. In the mean time, however, many additions have been made, and here and there some things have been improved.

A. THOLUCK.

Halle, 19th Feb. 1833.



COMMENTARY
ON THE
GOSPEL OF JOHN.

INTRODUCTION.

§ 1. *Particulars of the Life of John, the Evangelist.*

THE Evangelist was the son of the Galilean fisherman Zebedee, and of Salome. He was probably born at Bethsaida, a fishing-place near the lake of Galilee, (בֵּית צִיְדָה, locus ad piscatum aptus,) whence Peter, Andrew and Philip likewise derived their origin. This seems to follow from his intimate acquaintance with them, as well as from their being together, Matt. 4: 18, 21. John 1: 40. The parents of John were probably not altogether indigent. Zebedee had *μισθοσσοῦς*, 'hired labourers,' in his service, Mark 1: 20. Salome, likewise, was among the women who assisted Jesus in regard to his support, Matt. 27: 56, and who bought spices to embalm him, Luke 23: 55; and at his death the Redeemer recommended John to take Mary *εἰς τὰ ἴδια*, into his house. The easy circumstances and the respectability of Zebedee might perhaps also be inferred from the fact, that John was known to the High Priest, John 18: 15. From these considerations it may well be concluded, that the Evangelist had received some instruction. In Acts 4: 13, he is numbered among the *ἰδιώτας*, 'uneducated;' but the Pharisees counted among them all those who were not engaged in the Rabbinical studies of the law, who were not תלמידי הַכֹּהֲנִים, Rab-

binical scholars. Probably at an early period he was inclined to seek after divine things. His mother Salome appears to have been a pious woman, because she attached herself at a later date with so much love to Jesus.—It is likewise probable that she had occupied herself with the hopes respecting a Messiah, Matt. 20:20; from which account it also appears, that she cherished a strong affection for her children. Such a mother must necessarily have been well qualified to develop early in her children a pious disposition; and this may have been fostered by the peculiar character of a fisherman's life. John must often have awoke during the silent nights, near the water, in a delightful part of the country, resembling the environs of the lake of Geneva, (Ritter, Erdkunde, Th. II. p. 315). When John, the Baptist, appeared, and announced every where the near advent of the kingdom of God, it was natural that our John, prompted by a pious desire, should join himself to this powerful herald of Christ. Besides, according to the uncertain tradition of Theophylact, he is said to have been a nephew of the father of the Baptist, by which his joining the latter would be still more easily explained. The Baptist described in prophetic vision the sublime destination of Jesus; from himself as preparatory messenger, he directed his hearers to Him who was the true light of the world. The docile disciples now turned to Jesus; among them were Andrew and John; the latter immediately, at the first conversation, felt so greatly interested, that he remained with the Messiah, whom he had at length found, from the fourth hour in the afternoon until night. Notwithstanding, Jesus did not yet attach him permanently to his society. It belonged to the divine wisdom which characterized the teaching of the Redeemer, that he never imposed more on the mind than it was just able to bear. He threw a germ into the soul, and left this to develop itself gradually. This likewise distinguished Christ so greatly from the teacher, who, filled with mere human enthusiasm, is desirous of

beholding the harvest together with the seed, and thus anticipates the natural course of human development. John returned again to his employment. It was some time after, when Jesus was walking near the lake of Galilee, that he first called the youth, who, at a former period, had been so strongly excited, to become his constant companion. He had formed in the mean time so great an attachment for the person of the Messiah, that he was immediately obedient to his call, Matt. 4: 21. In his intercourse with the Redeemer, he then manifested so great a gentleness of heart, such active mental development, so much and such warm attachment, that he became peculiarly dear to him, which is intimated by John himself, without, however, mentioning his own name, John 13: 23. 19: 26. 20: 2. 21: 7. It likewise appears from several statements in the gospels, that three of his disciples, and John among them, were treated by Jesus with a certain degree of distinction, Matt. 17: 1. 26: 37. Mark 5: 37. After the ascension of Christ, John took up his residence at Jerusalem, and was there obedient to the request of his Divine Master, in taking care of his mother. Tradition, therefore, infers, that he did not leave Jerusalem before the decease of the mother of Jesus, which, according to Eusebius, occurred A. D. 48. On this tradition, however, no conclusion can be based, since it is only related by Nicephorus Callisti, who lived as late as the fourteenth century, and who cannot always be relied on; besides, it is easy to explain its origin. John certainly was not yet in Ephesus, his later sphere of action, at the time when Paul was there in the year 58 or 59. For, in the first place, Paul did not wish to labour in places which were already occupied by others; he therefore would not have intruded himself on the field of John:—and, secondly, in Acts 20: 17, John must have been mentioned, if he had been at that time at Ephesus. It was perhaps the death of the Apostle Paul which first occasioned John's leaving Jerusalem, that he might be active in those regions, which

were greatly in need of an energetic and wise teacher. This would lead us to the year 65 or 66 after Christ. During the labours of the Apostle in those regions of Asia Minor, he was banished by one of the emperors to Patmos, one of the Sporades in the Aegean Sea, where he wrote the Apocalypse, according to Rev. 1: 9. Irenaeus, however, Adv. Haer. l. 5. c. 30, and Eusebius, who follows him in his Hist. Eccl. l. 3. c. 18, say, that the revelations had been made to John at the end of the reign of Domitian, and therefore the banishment of the Evangelist must have taken place under his reign. We find besides in Tertullian, Praesc. Adv. Haeret. c. 36, and following his statements in Hieronymus Adv. Jovin. l. 1. c. 14, in Matt. 20: 23, and in other places, the narration that John had been carried to Rome under Domitian, that he had been thrown into a barrel filled with oil, but that he had been saved in a miraculous manner. But as no other ancient writer gives this account except Tertullian, who is not very critical,—not even Eusebius, at a place where he had an opportunity to do so, (Dem. Evang. l. 3. c. 5.)—no reliance ought to be placed on his statement. (Comp. Mosheim, Diss. ad Hist. Eccl. Vol. I. p. 497 seq.) After John, in the reign of Nerva, had returned from his exile (Euseb. Hist. Eccl. l. III. c. 20. and 23, Hieron. Catal. Script. Eccl. c. IX.) he presided again zealously over his congregations, and died at Ephesus more than ninety years old, under the reign of Trajan.

§ 2. *Character of John, the Evangelist.*

If we contemplate the picture which the Gospel and the Epistles of John present of their author, together with some traits of his life, which antiquity has preserved for us: we arrive at the result, that he was of a gentle, susceptible, yielding and contemplative nature, ready to improve, easily excited, full of deep feeling, and of a living inward intuition. In

this character the qualities of a holy mildness, meekness, humility and love are manifested, an entire devotedness of a loving mind to the Saviour and to his brethren, and an intense warmth which glows for the whole world. In John these qualities by themselves show so divine a character, that we cannot regard them as the product of his natural, human development. This becomes yet more obvious, when we contemplate some historical features of his early life. We find him manifesting a blind natural warmth in the instance which is related Luke 9: 54, where he desires with a purely natural violence to have the enemies of the Messiah punished. The disposition which he here exhibited seems to have been deeply settled in his character, for on account of this incident Christ applied to him and to his brother, the name of *βουεργεῖς*, (as in Hebrew *בְּנֵי רָעַם*, and Syriac *ܒܢܝ ܩܝܠܐ*), *υἱὸὶ βροντῆς* 'sons of thunder,' to remind them always of their internal enemy, Mark 3: 17. We find the vehemence of an unholy selfishness manifested in the occurrence mentioned Mark 9: 38, where he expresses himself enviously in regard to those who had received the miraculous gifts of the Gospel, without having left every thing behind, like the Apostles, to follow Christ. The same passionate selfishness is manifested in the occurrence Mark 10: 35. Comp. Matt. 20: 20, where John, together with his brother, addresses himself to Christ through the medium of his mother, and requests an earthly distinction in the kingdom of the Messiah. It may, therefore, be well presumed, that those sublime qualities of love, humility and mildness, by which the writings of the Evangelist are distinguished, were the result only of the transforming grace of God,—of the influence of the Spirit of Christ on the disciple, who had yielded himself to him. That it was so, is confirmed by experience generally. Even gentle and yielding minds are often capable of great asperity in regard to such influences as are

disagreeable to them, and particularly of a more refined self-complacency. They hate with the same cordiality that they love. It was necessary, therefore, that even the mind of a John should be first purified by the sanctifying spirit of the Gospel in order to arrive at that meekness, mildness and deep humility, which we find in his writings and in some features of his later life. We shall mention them here, because they belong likewise to a complete representation of his character. The following is related by Clemens Alexandrinus in his book: *τις ὁ σωζόμενος πλούσιος*, c. 42: "Listen to a legend, or rather to a genuine tradition, concerning John, the Apostle, which has been faithfully preserved in memory. At his return from Patmos to Ephesus, he visited the neighbouring country to ordain bishops and to form congregations. Now when he was engaged in a town, not far from Ephesus, — of which even the name is mentioned by some writers, — in admonishing and consoling his brethren, he beheld a beautiful and lively youth, who interested him so greatly, that he addressed himself immediately to the bishop of the congregation in these words: 'Before Christ and this congregation, as witnesses of this solemn act, I recommend this youth to you.' The bishop then took charge of the youth and promised to do all in his power. When parting, John again repeated those words. The elder took the youth into his house, attended and watched him, until at last he could admit him to baptism. But after he had received this seal of the Lord, the bishop relaxed in his care and watchfulness, and the youth, too early freed from the restraints of discipline, fell into bad company. At first he was led away by dissipation, and was finally carried so far as to rob those who travelled by night. As a spirited horse, which leaps out of the right course, throws itself suddenly into an abyss, so also did his violent nature throw him into the depth of depravity. He now despaired of the grace of God, and as he was to share the fate of his companions, he was ambitious of distinguish-

ing himself by something great. He assembled his companions, and forming a band of robbers, he became their leader, and surpassed them all in bloody desires and deeds of violence. After some time, John was induced by some business to revisit that town. After he had arranged all other matters, he said to the bishop: 'Return now to me that pledge with which I and the Saviour entrusted thee in the presence of the congregation.' The latter was startled at first, thinking that he referred to money, that had been embezzled; but when John said: 'I demand the youth of thee again, and the soul of that brother,' the old man sighed deeply and replied with tears: 'He is dead!' 'Dead?' asked the disciple of the Lord.—'And what disease has deprived us of him?'—'He is dead to God'—replied the old man—'he has become wicked, and at last a robber. Instead of the church, he now occupies with his companions a mountain.' The Apostle, on hearing this, tore his garments with loud lamentations, and striking his head, exclaimed: 'O, to what a guardian have I entrusted the soul of my brother!' He at once takes a horse and leader, and hastens to the place where the band of robbers had taken up their residence. He is seized by the guards: he does not flee, but exclaims: 'For this very reason have I come; bring me to your leader!' The latter in arms expects his arrival; but as soon as he discovers that he who approaches is John, he flees full of shame. John, however, forgetful of his age, quickly hastens after him, and exclaims: 'Why dost thou flee from me, O my child!—me, thy father, an unarmed, an old man?—Take pity on me, my child!—Be not afraid of me!—There is yet a hope of life for thee. I will account for thee to Christ; I am ready to die for thee, if it be necessary, as Christ has died for us. I am willing to give up my life for thee. Stand! and believe that Christ has sent me!'—The other, when he hears these words, at first stops with downcast eyes. He then throws away his arms and begins to tremble and to weep

bitterly. When the old man approaches, he embraces his knees, and with the most vehement lamentations asks his forgiveness, conferring on himself, as it were, a second baptism by these tears;—his right hand only he conceals. But the apostle pledges himself with an oath, that he has obtained for him forgiveness from the Saviour; he entreats him, and throwing himself on his knees, he kisses his hand, which had become clean as it were, by the purifying of repentance. Thus he leads him back to the congregation. He here prays so earnestly with him, and to such a degree wrestles with him in fasting, and so admonishes him, that he finally could return him to the church as an example of a true change of disposition and genuine regeneration.”—To this narrative from the life of the holy disciple, which bears so completely the stamp of his disposition, Jerome adds (Comm. ad Gal. Vol. III. p. 314. Mart.) this beautiful trait: “When John was very far advanced in age, he was too feeble to walk to the meetings. He suffered himself then to be carried in by his disciples. Being unable to speak much, he repeated continually the words: ‘Little children, love one another!’—And when he was asked, why he always repeated these words alone, he replied, because such is the commandment of the Lord, and because it is sufficient, if this is done.”

§ 3. *Language, time, and place, together with the object of the Gospel of John.*

The testimony of antiquity unites in saying that this Gospel was written by the Apostle at Ephesus. To this conclusion we are also led by internal proofs, for the writer pays regard to Hellenistic Jewish Theosophy, and in general, to readers not residing in Palestine, John 2: 6, 13. 4: 9. 5: 1, 2; and finally he shows an intimate acquaintance with the Hellenistic Greek language. When compared to the style of the Apocalypse this acquaintance is so great, that if John

the Evangelist, is its author, the Gospel must have been necessarily written at a far later period. According to Iren. Adv. Haer. V. 30. 3, the revelations were made (*ἐωράθη*) to John near the end of the reign of Domitian, who died A. D. 96. If we assume that the writing of them was immediately subsequent, the Apocalypse must have been written about the year 95; if we then place the writing of the Gospel in the year 100, (and we can hardly presume that it was written later,) there would be but the space of five years between the two writings, which is rather too short to account for the great difference of language. But according to Rev. 1: 9 it must be assumed, that the Apocalypse was not written until after his return from Patmos, so that between it and the Gospel there would not even be five years. Now, if the Apocalypse is really the production of the Apostle, the difference of style between that, on the one hand, and the Gospel and Epistles on the other, is a riddle difficult to be solved.

In regard to the *language* in which the Gospel was written, we can admit none but the Greek. Salmasius, Grotius, and Bolton assume an original text in the Syro-Chaldaic language; but in behalf of this assumption the following is all that can be adduced: in the first place, The Aramaean Idioms, glimpses of which appear throughout the Greek; and secondly, That John could not be expected to possess so great a knowledge of Greek as is there manifested. The first reason, however, can by no means be regarded as a proof, since in all the apostolic writings, the Aramaean forms the basis of the Greek. And in respect to the second, it can be proved to be probable, that among the Jews the Greek language was rather generally spoken at the time of Christ, together with the Aramaean; and that John, therefore, likewise had sufficient opportunity to become acquainted with it, Hug's *Einleitung Th. II. p. 42 sq.* and the *Treatise of Paulus: Verosimilia de Judaeis Palaestinensibus, Jesu etiam atque Apostolis non Aramaea dialecto sola, sed Graeca quoque*

Aramaisante locutis, Jenae 1808. And even if the Apostle had not before had the slightest knowledge of the Greek language, his long stay in Ephesus presented him with a sufficient opportunity to become perfectly acquainted with it ;— nay, it compelled him to do so.

The inquiry in regard to the *object* of the writing of the Gospel is more important. All those who wrote down the evangelical history, had the general aim of spreading and establishing the belief in Christ and of his saving doctrines. With this view Luke prepared his account for Theophilus, as he says in the introduction to his Gospel. John also had this general object in view, as he tells us himself 20: 31. The question, then, is, whether we are authorized to presume that independent of this, the Apostle had yet a particular aim. The nature of his Gospel might well lead to such an assumption. His Gospel has throughout quite a peculiar, fixed, didactic character, a peculiar doctrinal form. This might lead us to infer that he was desirous of opposing a particular foreign doctrinal tendency. Again, the arrangement of his narrative greatly differs from the other Evangelists. He furnishes in most respects different statements from the rest. This might lead us to believe that he was desirous of giving his gospel a determinate place by the side of the others, to fill up a vacuum, which they had left. We might therefore suppose, that besides that general one, John had a polemico-doctrinal or an historical aim. Irenaeus, Adv. Haer. l. 3. c. 12, says, that John designed to contend against the errors of Cerinthus, the Gnostic. Many ancient and modern theologians have adopted this statement of that teacher of the church, whom they accounted worthy of credence on account of his connexion with Polycarp, a disciple of the Apostle ; several of them, however, have assumed a more general polemical intention against the Gnostics and Docetae. Besides, many thought also that they found in the Gospel a polemical tendency, directed against the disciples of

John or the Fabii (Baptists). So the Socinians : Schlichting, Wolzogen ; Grotius, Herder (Erläut. zum N. T. aus einer neuöföfn. morgenl. Quelle, s. 11.) Overbeck (Neue Vers. üb. d. Ev. Joh.) who all refer its polemical character directly to the Fabii ; and also Michaelis, Storr, Schmidt, Hug, Kleuker, who assume that his polemics are directed at the same time against the Gnostics and the Fabii. Some, as for instance, Kleuker, also think they discover polemical views against carnal Judaists.

If now, the question be proposed, whether there occur expressions in the Gospel, which may serve in contending against Gnostical, Fabaeian and Judaizing errors, no one will deny it. This, however, would not prove that John had a fixed polemical aim ; for, when Christianity is taught in its purity, it forms, in and of itself, an opposition against those errors. The nature of the Gospel would not compel us to the assumption of so particular and polemical an aim, except its peculiar didactic character could be explained only by certain references, founded on history. This, however, is not the case. That character of the Gospel can be very satisfactorily explained by the peculiarities of the Evangelist himself. (See § 4 of the Introduction.) Still it may be said, that though this be the case, the testimony of Irenaeus, as a disciple of Polycarp, proves sufficiently the assumption of a particular polemical object, since Irenaeus had, no doubt, an opportunity of informing himself concerning the views of the Apostle. Nevertheless, it is well known that the fathers of the Church, when contending against the heretics, were fond of representing the Apostles themselves, as determinate opponents of heresies. Irenaeus asserts in that place, that John had been desirous of contending at the same time against the erroneous doctrines of the Nicolaitans, which was certainly not the case ; and besides, without being determined by historical reasons, Irenaeus might come to the *conclusion*, that it had been the fixed *intention* of the

Evangelist to assume a polemical position against the Gnostics merely from the fact that several expressions of John could be made use of against them. To this may be added, that those passages which are supposed to have a polemical tendency against Cerinthus, (*ὁ λόγος σὰρξ ἐγένετο*, 'the word became flesh,' etc. Storr on the Aim of the Gospel of John, § 43 sq.) and those others, which are thought to oppose the Fabii, (John I: 8. 3: 28, sq.) do not exactly realize their polemical object as Paulus shows in *Introd. in N. T. Capita Selecta*, Jenae, 1799; indeed, that Cerinthus might have used some passages of John in his own favour, is shown in the same work p. 112. Besides, it would be impossible to trace this polemical object through the whole of the Gospel. Under these circumstances we cannot admit, that John in writing his Gospel had a fixed polemico-doctrinal object in view, still less that this was the principal object. By this, however, we would not contend that the Apostle has not incidentally paid attention here and there as occasion offered, to the perverted doctrinal tendencies by which he saw himself surrounded, as this appears from the prologue, where he seems to oppose the idle inquiries of the Hellenistic, Jewish Theosophy. So also Rettberg, *An Jesus in exhibenda*, etc. p. 9. Still, such an occasional regard paid to the relations of his times, is found in every writer. The Apostle has shown this more strikingly in his first Epistle than in his Gospel; a fact, which very justly attracts the attention of Lücke in his Introduction to the first Epistle of John.

It may now be asked whether John had the intention of placing his Gospel in a determinate relation to the other Gospels. It may have been his design to give a more spiritual representation of the doctrines and of the life of the Redeemer. This thought very readily occurs to those who feel attracted by the wonderfully sublime simplicity, and heavenly mildness which pervades this whole production, and shows the Redeemer as it were transfigured. The Alexandrians

already, who in general applied to Christians a two-fold spiritual stand-point, gave expression to this thought. Clemens in a lost fragment of his *ὑπαιτυπίσεις* in Euseb. Hist. Eccles. l. 6. c. 14. says: τὸν μέντοι Ἰωάννην ἔσχον σκειδόντα, ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγέλοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. 'But John indeed, the last of the Evangelists, seeing that the *carnal* had been set forth in the other Gospels, and being urged by his friends and inspired by the Holy Ghost, wrote a *spiritual* gospel.' In a similar manner Lücke advances the opinion, that the first three Gospels originated on the foundation of *πίστις*, *faith*, but that of John on the foundation of *γνώσις*, *knowledge*, Comm. Th. I. s. 160 sq. But as John in general relates those discourses and miracles of Christ which the other Evangelists do not mention, several ancient and modern writers have assumed that his leading design was to make his Gospel a supplement to the earlier Gospels, but particularly to their defective representation of the divine nature in Christ, τὴν θεολογίαν. So Euseb. Hist. Eccl. l. 3. c. 24, and so also Theodor. Mopsuest. in the Catena in Ev. Joh. ed. Corder. Antv. 1630; ἀλλ' οἱ περὶ τὴν Ἀσίαν πιστοὶ ἀξιοπιστότερον τῶν λοιπῶν εἰς τὴν τοῦ εὐαγγελίου μαρτυρίαν Ἰωάννην κρίναντες εἶναι τὸν μακάριον, προσήγγικαν μὲν αὐτῷ τὰς βίβλους, μαθεῖν ἢ τινα περὶ αὐτῶν ἔχει τὴν δόξαν παρ' αὐτοῦ βουλόμενοι. 'Ὁ δὲ ἐπήνεσε μὲν τῆς ἀληθείας τοὺς γεγραφότας, ἔφησε δὲ βραχεία μὲν αὐτοῖς παραλελειῖσθαι, καὶ τῶν μάλιστα ἀναγκαίων λεχθῆναι θαυμάτων τὰ διδασκαλικὰ ἅπαντα μικροῦ. Ἔπειτα καὶ δεῖν ἔφασκε τοὺς περὶ τῆς ἐν σαρκὶ παρουσίας τοῦ Χριστοῦ διαλεγόμενους μηδὲ τοὺς περὶ τῆς θεότητος λόγους παραλιπεῖν, κ. τ. λ. Amongst the moderns, Hug and others. It cannot be denied that the picture which is presented to us in the Gospel of John of the life and teaching of the Redeemer is more sublime than that which is derived from the other Gos-

pels, and that it leads us more deeply into the essence of Christian truth. But it would be erroneous to assume that John occupied quite a different stand-point from the other Apostles, or even that he intended to appear in opposition to them. Herder, *Von Gottes Sohn nach Joh. s. 34*, says: "If any one wishes to call it a Gospel of the Spirit, be it so; but the other Gospels are not of the flesh. They also contain living words of Christ, and build on the same foundation of faith."—The divine appearance of the Saviour of the world could not possibly be conceived by every single individual in the same manner or with equal depth. Each of the disciples represented it in accordance with the susceptibility of his own nature. The difference which is found to exist between the first three Gospels and that of John, does by no means depend on a different foundation of *exoteric* and *esoteric* knowledge. It is founded principally in a difference of individual character. Even the Fathers, when treating on this point, with justness directed attention to the different colourings which characterize the Xenophontic and Platonic descriptions. But to compare John with Xenophon, as Hänlein and Wegscheider do, on account of his simplicity, would be an entire mistake. His mode of delineation is more nearly allied to the Platonic method. Xenophon and Plato are both simple;—so are Matthew and John. But that simplicity which proceeds from a practical and intelligent soberness is entirely different from that which springs from a deep poetic spirit. If, however, (as has already been done,) the comparison between the Christ of John and the Socrates of Plato, should be so far extended as to make the former as little an historical Christ as the latter is an historical Socrates, it would obviously be forgotten that Plato does not design to give a history, whilst John does. In *some* respects, however, for which Xenophon wanted the appropriate Sense, (*Sinn*;) it is probable that Socrates was more deeply and correctly apprehended by Plato. Compare on this point, Brandis in the

excellent treatise in the Rheinischen Museum, Grundlinien der Lehre des Sokrates, s. 122, where the writer says: "It was by no means customary in ancient, as it has been in modern times, to regard the picture which Xenophon presents of Sokrates as a faithful portrait, and the Platonic Sokrates on the other hand as an ideal production, which, like the ideal system of Plato, was entirely wanting in reality." Now, if even the Platonic Sokrates cannot be considered as being quite unhistorical; so, for the reasons already assigned, such a supposition would be still less applicable to the Christ of John. We will not here dwell upon the fact—to which reference will be made in a future page—that had John created such an ideal Christ from his own imagination, he would be even greater than the historical Christ himself.

"The same man may relate the same thing in a different manner on different occasions, and yet in each case speak the truth. Comp. in Acts chap. ix. with xxvi., likewise c. x. with c. xi. where the conversion of Paul and of Cornelius is twice related. When one individual paints a city from the east side, and another one from the west, both must indeed represent the highest and most prominent steeples and buildings; but in other respects the two sketches may and must be very different from each other. And yet both may give a faithful representation." Bengel, Harmony, p. 615. Besides, the deviations between the statements of the first Evangelists and those of John have been represented as greater than they really are; points of accordance are by no means wanting. Whilst the first Evangelists generally represent Christ as speaking in sententious expressions, and in parables, these are not entirely wanting in John, although he has them more rarely. In some places there is a full and entire accordance with the first Evangelists. Comp. John 13: 20, with Matt. 10: 40. John 13: 16. 15: 20, with Matt. 10: 24. John 12: 24, 25, 26, with Matt. 10: 38, 39. John 5: 35, with Matt. 11: 16; again, see John 3: 8. 4: 34—38. Comp. Matt. 9: 38.

έντος φωνῆν ; πᾶσαν γὰρ τὴν οἰκουμένην ἐπέσχε καὶ κατέλαβε, καὶ ἐνέπλησε τῇ βοῇ, οὐ τῇ μέγα ἀνακραγεῖν, ἀλλὰ τῇ μετὰ τῆς θείας χάριτος κινήσει τὴν γλῶτταν. καὶ τὸ θῆ θαυμαστόν, ὅτι οὕτω μεγάλη οὐσα ἡ βοή οὐκ ἔστι τραχεῖα τις, οὐδὲ ἀηθής, ἀλλὰ πάσης μουσικῆς ἀρμονίας ἡδίων καὶ ποθεινοτέρα καὶ θέλξει ἐπισταμένη πλέον' καὶ πρὸς τοῦτοις ἅπασιν ἀγιωτάτη καὶ φρικωδεστάτη, καὶ τοσοῦτων γέμουσα ἀπορρήτων, καὶ τοσαῦτα κομίζουσα ἀγαθὰ, ἃ τοὺς μετὰ ἀκριβείας καὶ προθυμίας λαβόντας καὶ διαφυλάττοντας, οὐκ ἔνι λοιπὸν ἀνθρώπους εἶναι, οὐδὲ ἐπὶ τῆς γῆς μένειν, ἀλλ' ἀνωτέροι πάντων εἰσὶν αἰ τῶν βιωτικῶν, καὶ πρὸς τὴν ἀγγελικὴν μεταρροσαμένους λῆξιν, καθάπερ τὸν οὐρανόν, οὕτω τὴν γῆν οἰκεῖν. In a similar manner Augustinus Tract. 36. in Joh. : in quatuor evangelis seu potius in quatuor libris unius evangelii sanctus Johannes apostolus, non immerito secundum intelligentiam spiritalem aquilae comparatus, altius multoque sublimius aliis tribus erexit praedicationem suam, et in ejus erectione etiam corda nostra erigi voluit. Nam caeteri tres evangelistae tanquam cum homine Domino in terra ambulabant, de divinitate ejus pauca dixerunt, ipsum autem quasi pegerit in terra ambulare, sicut ipso exordio sui sermonis intonuit, erexit se non solum super terram et super omnem ambitum aeris et coeli, sed super omnem etiam exercitum angelorum, omnemque constitutionem invisibilium potestatum, et pervenit ad eum, per quem facta sunt omnia, dicendo ; In principio erat verbum, etc. Huic tantae sublimitati principii etiam caetera congrua praedicavit, et de Domini divinitate quomodo nullus alius est locutus. Hoc ructabat quod biberat. Non enim sine causa de isto in illo ipso Evangelio narratur, quia et in convivio super pectus Domini discumbebat. De illo ergo pectore in secreto bibeat, sed quod in secreto bibit, in manifesto eructavit. And Origen, Comm. p. 6. ed. Huet. : τολμητέον τοίνυν εἰπεῖν ἀπαρχὴν μὲν πασῶν γραφῶν εἶναι τὰ εὐαγγέλια, τῶν δὲ εὐαγγελίων ἀπαρχὴν τὸ κατὰ Ἰωάννην οὐ τὸν νοῦν οὐδεὶς

δύναται λαβεῖν μὴ ἀναπεσῶν ἐπὶ τὸ στήθος Ἰησοῦ . . . καὶ τηλικούτον δὲ γενέσθαι δεῖ τὸν ἐσόμενον ἄλλον Ἰωάννην, ὥστε οἴσιναι τὸν Ἰωάννην δειχθῆναι ὅντα Ἰησοῦν ἀπὸ Ἰησοῦ. (Origen means to say that the interpreter must enter into the spirit of John in such a manner, that John will appear as full of the spirit of Jesus as if he were another Jesus.) The pious Ernesti called this Gospel *the Heart of Christ*. To point out a certain intellectual tendency, which once claimed to be the truly theological and the only rational one, we cannot refrain here from placing by the side of this remark a statement from a writer of the last half of the eighteenth century (Vogel, Joh. u. Seine Ausleger vor dem jüngsten Gericht, 1. Th. S. 26): "Our Evangelist is adapted to the infirmities of such men only, *on whom the philosophical spirit has not been poured forth* (sic!). It is of little benefit to the Christians of our time."

The representation of John is particularly characterized by an equality of tone which pervades the whole, by a holy tranquillity and self-collectedness, by a sublime simplicity, which are ever combined with both a holy seriousness and a holy mildness, and finally by a deep-intensity of love. To this may be added the selection of subjects, so that those acts and sayings of Christ are particularly related, in which there is a meaning adapted to influence the innermost nature of man. The following passage in Claudius (Wandsbecker Bote, Th. I. p. 9 N. A.) in regard to the wonderful nature of that holy record, is classical: "I like best to read in the Gospel of John. There is something so very wonderful in it—twilight and night, and through them the quick flash of lightning! A soft evening cloud, and behind the cloud, lo, there is the large full moon! There is in it something so melancholy, so sublime and foreboding, that you cannot get tired of it. When reading John I always feel as if I saw him before me lying on the bosom of his Master at the last supper; as if his angel were holding my light, and at certain passages

wishing to embrace me and to say something into my ear. I am far from understanding all that I read ; still it often seems as if that which John meant, were floating before me in the far distance ; and even when I cast my eyes upon a place that is quite dark, I have nevertheless a presentiment of a great and beautiful meaning, which I shall understand at some future time, and therefore do I take up so joyfully every new interpretation of the Gospel of John. True it is—that most of them are playing only with the evening cloud, and leave the moon behind it entirely out of sight.”—We have already observed, that this character of the Gospel can be explained by the character of the Apostle himself, as we have endeavoured above to pourtray it. This remark however, would be misunderstood, if it were apprehended as implying, that the manner of teaching and the appearance of Christ had been entirely such as the first three Gospels represent them ; and that only the full souled nature and the depth of feeling which characterize the views of John, had created such an ideal being as is presented to us in his pages. In that case John would be greater than Christ. From the traits which have been given above of his early life, it appears that before joining the Redeemer, he did not possess that spirit which his Gospel breathes. We are therefore led to conclude, that so much of the divine mind, and of the spirit with which the Redeemer was filled, had passed over to his beloved disciple by a more intimate acquaintance, that thenceforth his writings manifest an idiosyncrasy which was entirely subdued and penetrated by the divine influence ; because, as his nature was more inclined to thought and to sensibility, so his being pervaded by the divine power was more readily observed. Besides, it likewise deserves attention, that such dispositions as that of John, on account of the yielding nature which is peculiar to them, much sooner appropriate to and receive in themselves the individuality of another ; so that we may conclude with some degree of certainty, that John also more

than any other Apostle formed his language on the model of Christ's manner of expressing himself. Yet it ought to be remembered, that he particularly appropriated to himself that tendency in Christ, which was most in correspondence with his own nature. Even Grotius in his time made the ingenious remark, that John had been more *φιλήσους*, Peter more *φιλόχριστος*, that the latter loved more the Messiah in Christ, whilst the former was more attached to the whole divinely-human person of the Redeemer. He compares, at the same time, what Plutarch (*Vita Alex. c. 47.*) says of the two friends of Alexander, Hephaestion and Craterus : the former was *φιλαλέξανδρος* whilst the latter was *φιλοβάσιλευς*. It likewise follows from this remark that John, on account of his yielding nature, attached himself more to the whole divinely-human manifestation of Christ, that he formed himself more in imitation of the individuality of Christ, and that he received much of it in himself.

Special peculiarities of John's manner of narrating, are the following : 1. He individualizes the different relations more than the other Apostles, so that they become more picturesque. He gives localities with more exactness, John 1: 28. 4: 5. 5: 2. 6: 59. 10: 23; etc. He designates time, 4: 6. 5: 9. 6: 4. 7: 2, etc. He points out personal peculiarities, 11: 5. 12: 20. 18: 10. 7: 25, 20. He mentions manners, 2: 6. 4: 9. 18: 39. 19: 31 and others. He mentions gestures and states of feeling, 8: 6, 8. 11: 35, 38. 2. He endeavours to communicate the *sayings* of Christ, more than to relate his *works*. 3. He engages less in communicating *gnomes* and short figurative expressions of Christ than connected conversations. 4. He joins more frequently some remarks and illustrations to the narratives, John 2: 21. 6: 64. 7: 39. 10: 6. 12: 33, 41. (1: 16. 3: 16, 31 [?]). Characteristic of the language of John is for instance the following : 1. Certain favourite expressions which frequently recur, *μαρτυρία*, *δόξα*, *ἀλήθεια*, *ζωὴ αἰώνιος*, *μένειν*, *ἐκείνος* and others ; for

these expressions, however, Christ probably used the same terms in Aramaean, so that the characteristic feature would consist in the fact, that John preserved them just in the same manner, and that he appropriated them to himself; for the diction of the Epistles is similar to that of the Gospel. See, for instance, the obs. on *μένειν*, 5: 37. Also entire phrases recur in John uniformly expressive of certain ideas, for instance, John 14: 3, 14. 15: 7. 16: 23, 24, comp. on *μένειν* 5: 37. 2. To produce a particular emphasis, he is fond of repeating in a negative form, what he has said before in a positive manner, John 1: 3, 20. 15: 6. 1 John 2: 27. 3. He unites sentences in a loose and inaccurate manner by the word *καί*, which frequently occurs, 3: 14. 8: 21, and by *οὐδὲ*. 9: 41, more rarely by *δέ*. 4. For the verb fin. he is fond of using the periphrasis of *εἶνα* with the participle, John 3: 23, 24, 27, 28, etc. 5. He is fond of relating in the present tense for the sake of animation, 1: 29, 44. 9: 13. 6. The pronoun occurs very frequently 6: 71. 7: 4, 7. 9: 39. 7. The demonstrative pronoun, when giving particular emphasis to what follows, is succeeded by *ὅσα* 15: 8. 17: 3. 1 John 4: 17. Concerning these peculiarities of language, as well as in regard to the manner of narrating, see Stronck, Specimen de Doctrina et Dictione Johannis Apostoli ad Jesu Doctrinam Dictionemque exacte composita, Traj. ad Rhen. 1797. The author does not entirely succeed in realizing *this* object, but he gives a number of words and expressions peculiar to John. Schott, Isagoge in N. T. p. 150. Then Daniel Schulze, Der schifstellerische Character des Johannes, Leipz. 1803; here, however, the subject is treated neither in a comprehensive nor systematic manner. Remarkably well arranged and thoroughly treated is Seyffarth's Beitrag zur Specialcharacteristic der Johanneischen Schriften, Leipz. 1823; it is particularly useful for the full development of his characteristic features.

§ 5. *On the Sources of the Gospel of John.*

It is at present the generally received opinion concerning the sources of the first three Gospels, that they were composed from established oral traditions, and from single narrations of specific occurrences, which had been written down. When we reflect upon the various isolated facts, the parables, the thoughtful and brief apothegms, which form the contents of the first three Gospels, such an origin seems very natural. Not so, however, in regard to the long discourses of Christ, given by John. These could hardly have been handed down by an established tradition; and if they even had been propagated in this manner through the mouths of the people, they would have lost that peculiar, transcendent character, which distinguishes the descriptions of John. The only remaining suppositions are: Either that John noted down the discourses of Christ, as is assumed by several writers, Michaelis, Süsskind, Bertholdt (*Verosimilia de Origine Ev. Joh.* p. 16, and in the Introduction to the N. T.); the latter is of opinion, that he wrote them down in the Aramaean language, and that he afterwards translated them into Greek; Or, that John wrote down the Gospel from memory alone. It might seem in opposition to the simplicity which characterized the minds of the Apostles, if we were to adopt the first supposition, since such simple men are in the habit of giving themselves up to immediate impressions only. The other supposition seems to invalidate the narrations of the Evangelist; for he could hardly be supposed to have given them with great faithfulness, if he first wrote them down at an advanced period of his life. If we regard the historical character of the narrations and discourses, we are compelled to acknowledge that they bear the decided impression of authenticity. The conversations of Christ, which he relates, with men of the most different description, are perfectly faithful representa-

tions of character, in which traits are given with such exactness as to satisfy the severest claims of psychological criticism. Compare the conversation with Nicodemus, that with the Samaritan woman, and particularly the relation of the man born blind, c. ix. In general many of the narrations evince the most graphic liveliness, since attention is paid to the minutest circumstances. So the above mentioned narration, c. ix. and the history of Lazarus' resurrection, c. xi. Again, the different persons who are introduced speaking, are generally distinguished from each other with exactness. John 8: 31, 32. 12: 20. 7: 20, 25. 11: 36, 37. Finally, John does not present views to which he might have attained at a later period, in order to explain the more obscure expressions of Christ: he presents them quite as indistinctly as they appeared to the disciples at the time when they were pronounced by Christ. John 2: 21. 7: 39. 8: 27. 11: 13, and others. Now, since the descriptions of John betray so much historical faithfulness, how was he enabled to prepare such authentic narrations? If we bear in mind the promises which Christ gave to his disciples in regard to their official labours, it will be sufficient of itself to reply satisfactorily to that question. Christ promised to his disciples an extraordinary internal assistance, by which their memory even should be strengthened, so that their minds should recall every thing which they had heard of him, John 14: 26. They stood in need of such an extraordinary strengthening of memory the more, from the circumstance, that during the time of their continuance with the Redeemer, their apprehensive powers were yet so unexercised that they did not understand many expressions which he used; and it is known that words which are not understood, easily escape again from the recollection of memory. Wherefore, if we believe in addition that the Apostles generally were afterwards favoured with an extraordinary excitement and illumination of their inward life, it is very natural to connect therewith the thought that

these were accompanied by an awakening of the earlier transient impressions which the discourses of Christ had made upon their minds; and in this way they were again brought to their remembrance. As to John, in particular, it may well be imagined, that so susceptible a mind as his, would have been naturally more inclined to appropriate to itself, and to be impressed with those expressions which were of a mysterious and deeply inward character. Now, although we might be able to prove in this manner, that John was capable of giving a faithful and authentic account of the life, the doctrines and the labours of Jesus, there is yet no reason why we should entirely exclude the assumption, that he had preserved many of his discourses in writing. If some of the discourses of the prophets of the Old Testament were noted down by their attentive hearers, why should not the disciple, who was attached with so much zeal to his Divine Master, have written down some discourses which seemed to him particularly memorable? True, indeed, we should here first inquire whether the תלמידי רב, the disciples of the Rabbins, were in the habit of writing down the sentiments of their teachers. It is said that R. Abba recorded the discourses of his teacher Ben Jochai; yet this tradition is not authenticated. The discourses of the Rabbins in the Mishna seem mostly to have been taken from oral tradition. In Tr. Taanith, c. 2, however, an older production of the same name is mentioned. In regard to the supposition that John had recourse to written sources, reference may, no doubt, be had to the passage John 14: 31, since this minute attention to the slight change in the discourse of Christ, which is expressed in the words, "Arise, let us go hence," insignificant in regard to the meaning of the whole, could hardly have been preserved in memory for so long a time, and, in its general character, seems to bear the marks of having been written down immediately. So likewise the peculiar abruptness in the discourse, John 6: 62, and the strangeness of the expression in 8: 25,

which was probably preserved just in that form by having been written down immediately.

§ 6. *Authenticity of the Gospel of John.*

He, who, on the one hand, has become acquainted with, and been pervaded by the spirit of the Gospel of John, and on the other hand, knows the historical relations and doctrinal tendencies of mind in the earliest times of Christianity, will not be able to deny (if even authenticated historical testimony concerning the author should be wanting, and in this respect conjectures only should exist,) that after all that we know of John from history, the composing of the Gospel is most naturally to be ascribed to that Apostle. If even the Gospel were entirely spurious, it would be necessary to embrace in the historical evidence some accounts given in it, since the tradition of the church so fully agrees in many points with what the Gospel contains in regard to John. To ascribe its origin to any other individual would hardly admit of explanation on account of its great departure from the intellectual tendencies of that time. For, it is as much opposed to an external Judaizing, as it is to a speculative Gnostic tendency; this appears most plainly from the constrained explanations of the Gospel, given by the Gnostics. And it is impossible to produce a single mental production from the first centuries of the Christian Church, which could be said to furnish a parallel to the spirit of the Gospel of John.

In the earliest times the church was unanimous in regard to the genuineness of the Gospel. There were only a few heretical sects, and those of a very insignificant character, who rejected it for doctrinal reasons alone. On such grounds, they assumed the boldness of condemning, with the most arbitrary criticism, those writings which were opposed to their views, as spurious, or at least as being not divine. In ancient times, amongst all the teachers of the church, Origen

and Eusebius are the most distinguished as critics; and they both express themselves in the most positive manner in regard to the genuineness of the Gospel. Eusebius, who lived in the first half of the fourth century, divides the Christian religious writings into *ὁμολογούμενα*, *ἀντιλεγόμενα* and *νόθα*. The Gospel of John he placed among the *ὁμολογούμενα*, or those which were generally acknowledged to be genuine, Hist. Eccl. 31, 24; and in another place he says: *φέρε δὲ καὶ τοῦδε τοῦ ἀποστόλου τὰς ἀναντιρρόητους ὑποσημηνώμεθα γραφάς. Καὶ δὴ καὶ τὸ κατ' αὐτὸν εὐαγγέλιον, ταῖς ὑπὸ τὸν οὐρανὸν διεγνωσμένον ἐκκλησίαις, πρῶτον ἀνομαλογείσθω*, 'But come, and let us examine the undisputed writings of this Apostle. And first indeed, let his Gospel be agreed upon, which is read by all the churches under Heaven;' with which comp. the end of c. 24.

In ancient times the *Alogians* alone, a small sect towards the end of the second century, denied the genuineness of the Gospel. As Epiphanius, Haeres. 51, relates, they rejected the Gospel and Revelation of John, and named Cerinthus as the author of the former. Opposing every thing of a transcendent nature, this sect followed a superficial and low tendency of mind. Their character shows sufficiently that by doctrinal interests alone they were led to embrace that unwarranted course. If we remember, at the same time the readiness, with which in the earliest period the different sects were in the habit of rejecting those biblical writings which were opposed to them, the opposition of the *Alogians* to the genuineness of the Gospel cannot be thought to deserve consideration. Besides, in the beginning of the third century they were refuted by a rejoinder of the learned Bishop Hippolytus.—The Gnostic Marcion also, who asserted the existence of an absolute opposition between the Old and New Testaments, rejected the Gospel of John merely because it had been composed by a Jew from Palestine, and favoured

so little Marcion's doctrine of an entire difference between the revelation of the Old and New Testament. At the same time, however, it is by no means probable that Marcion considered it as spurious. Though he did not recognize any other parts of the New Testament than the epistles of Paul, he did not thereby call in question the genuineness of the other biblical writings, but merely refused to receive them as true inspired revelations.

The critical attempts which have been made in modern times to invalidate the genuineness of the Gospel of John, have also been partly occasioned by doctrinal interests, which have attempted to remove the Divine, the Supernatural and the Extraordinary, as much as possible from the annals of revelation. After the publication of *Evanson*, an English writer, (*The Dissonance of the four generally received Evangelists and the Evidence of their respective Authenticity Examined*, Ipswich 1792. See *Eichhorn*, *allg. Bibl. der bibl. Litt. B. 5.*) the principal works, among the Germans, which have endeavoured to invalidate the genuineness of this Gospel, are the following: *Vogel, der Evangelist Johannes und seine Ausleger vor dem jüngsten Gericht. Hof 1801.* *Ballenstedt, Philo und Johannes mit besonderer Hinsicht auf die Frage, ob Johannes der Verfasser der ihm zugeschriebenen Schriften sein könne, Göttingen 1812.* The most important opponent of its authenticity, however, in modern times, is *Bretschneider* in his book: *Probabilia de Evangelii Ioannis indole et origine, Lips. 1820.*

Since we here wish to dispose in order the historical testimonies confirming the authenticity of this Gospel, we will commence with the writers of the second century, and trace the proofs respecting the same to the earliest time of the Christian Church. And first; we may borrow a testimony from the sects of the second century, and from an enemy of Christianity. The Gnostics acknowledged John to be the author of the Gospel. That *Valentinus* himself derived ex-

pressions from it, cannot, indeed, be rendered absolutely certain, especially as we have but few fragments of his writings left. But from the fact that this Gospel was universally received by his followers, it is rendered probable that the Valentinian expressions *λόγος, ἀρχή, μονογενής, ζωή* and others, were borrowed from the writings of John. In the first half of the second century his disciple Heracleon wrote a Commentary on the Gospel, in which he endeavoured to make the Gnostic principles harmonize with it. The orthodox fathers of the Church, instead of refuting the Gnostic perversions of biblical doctrines, would undoubtedly have proved the unauthentic character of the Gospel itself, had that been possible.—The adherents of the enthusiastic Montanus in Phrygia, at the end of the second century, made use of the declarations of Christ concerning the out-pouring of the Holy Ghost, which are found in the 16th chapter of the Gospel of John, to defend their view of the continuation of the gift of prophecy; though, as Bretschneider justly remarks, it cannot be said that Montanus assumed the name of Paraclete. In meeting these opponents also, the fathers of the Church in no instance attempted to invalidate the authenticity of the Gospel.—It can likewise be shown that Celsus, that Epicurean scoffer, (who about the year 140 wrote against Christianity a work entitled *λόγος ἀληθής*, some fragments of which have been preserved by Origen in his book *Contra Celsum*.) was acquainted with the Gospel of John. For instance, he refers to the fact, c. Cels. II. 36, that—as he expresses himself in mockery—an Ichor, as it were, had flown out of the crucified body of Christ. On which Origen remarks: *ἐκεῖνος μὲν οὖν ποίησει, ἡμεῖς δὲ ἀπὸ τῶν σπουδαίων εὐαγγελίων, καὶ μὴ Κέλσος βούληται, παραστήσομεν* ‘He indeed speaks in jest; but we, although Celsus may not wish it, will prove it true from the excellent Gospels.’ Bretschneider objects, that in this case it is Origen and not Celsus who refers to the biblical passage. This is very true, but Origen justifies the *fact*

from the Gospel, as a true record, whilst Celsus ridicules the *idea*, which, however, he could only have known by means of the Gospel of John. See über Kelsus Zeugnisse the treatise of Hemsen s. 54 sq.

Among the Fathers of the second century, who quote passages from the Gospel, we first mention Athenagoras, whose "Apologies" were written about the year 170. When he says, p. 10, ed. Col. : *ἐνός ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ ὄντος δὲ τοῦ υἱοῦ ἐν πατρὶ καὶ πατρὸς ἐν υἱῷ*, 'The Father and the Son being one; and the Son being in the Father, and the Father in the Son,' he was probably thinking of the passage John 10: 30 and 38.—In the next place Justin Martyr deserves to be mentioned, who on his travels had probably come also to Asia Minor, and there had had an opportunity of becoming acquainted with the writings of John. In his Apology, II. p. 94, ed. Colon. (he composed his writings during the years 140—165) he says: *καὶ γὰρ ὁ Χριστὸς εἶπεν, ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅτι δὲ καὶ ἀδύνατον εἰς τὰς μήτρας τῶν τεκουσῶν τοὺς ἅπαξ γεννωμένους ἐμβῆναι, φανερόν πᾶσιν ἐστι*, 'For Christ also said, unless ye be born again ye shall not enter into the kingdom of heaven; but that it is impossible for those who have once been born to enter again into the wombs of their mothers, this is evident to all.' This passage obviously contains a quotation from John 3: 3—5. Bretschneider attempts to account for this, and other passages of a similar character found in the Fathers, where citations from the disputed Gospel so evidently occur, by supposing that they were derived from a source equally accessible to the Pseudo-John and to the Fathers; whether this source were tradition, or the *απομνημονεύματα ἀποστόλων* of which Justin speaks, would be a matter of no consequence. But this supposition is seen to be unnatural, or at least in a high degree arbitrary, as soon as the existence of the Gospel of John can, irrespective of these citations, be rendered only

probable. And when we reflect farther, that it is impossible for us to settle any thing definitely in regard to the nature of the ἀπομνημονεύατα of Justin, and that they were unquestionably accordant with the doctrinal character of the three first Gospels, it can hardly be expected that they should have contained any traditions similar to the writings of John. So that the above hypothesis cannot be established except by showing that there is no other way in which the Fathers could have come to those expressions. Besides, this supposition once admitted, no quotation of earlier times from the Gospel, however accordant it might be, could prove any thing concerning its genuineness. There are some other passages of Justin, in regard to which it seems more doubtful whether they refer to sentiments expressed by John; they may, however, be very well received as his. Thus in Apol. II. p. 64, where he represents Christ as saying, ὁ ἐμὲ ἀκούων, ἀκούει τοῦ ἀποστειλαντός με 'he who hears me, hears him that sent me,' Comp. John 14: 24 and ib. p. 316, where Justin says of John the Baptist: οἱ ἄνθρωποι ὑπελάμβανον αὐτὸν εἶναι τὸν Χριστόν· πρὸς οὓς καὶ αὐτὸς ἐβόα, οὐκ εἰμὶ ὁ Χριστὸς, ἀλλὰ φωνὴ βοῶντος, 'The people took him to be the Christ; but he cried to them, I am not the Christ, but the voice of one crying;' comp. John 1: 20, 23. Also, from the manner in which Justin speaks of the divinity of Christ, it is probable that he had at the time the Gospel of John before him. He says, Apol. I. p. 74: ἡ δὲ πρώτη δύναμις μετὰ τὸν πατέρα πάντων καὶ δεσπότην Θεὸν καὶ υἱὸς ὁ λόγος ἐστίν. ὃς τίνα τρόπον σαρκοποιηθεὶς ἄνθρωπος γέγονεν, ἐν τοῖς ἑξῆς ἐροῦμεν, 'The first power after the Father of all and God the Ruler, is the Son, the Word; who, having in a manner been made flesh, became man, etc.' And Apol. I. p. 44: ὁ δὲ υἱὸς ἐκεῖνου, ὁ μόνος λεγόμενος κυρίως υἱὸς, ὁ λόγος πρὸ τῶν ποιημάτων, καὶ συνῶν καὶ γεννώμενος, ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἐκτίθει καὶ ἐκόσμησε, 'The Son of him, who alone is properly

called Son, the Word before all creatures, who also was co-existent with Him when in the beginning he created and adorned all things by him.' Justin also, in placing his more elevated view of the nature of Christ in opposition to the lower one of the Ebionites, observes expressly, that therein he did not follow *ἀνθρωπεία διδάγματα*, 'human teaching,' but *τὰ διὰ Χριστοῦ διδαχέντα* 'the teaching of Christ,' Dial. c. Tryph. p. 267. In connexion with Justin his disciple Tatian is to be mentioned: When the latter Or. contra Graec. p. 145, ed. Col. says: Θεὸς ἦν ἐν ἀρχῇ, τὴν δὲ ἀρχὴν λόγου δύναμιν παρειλίφραμεν κ. τ. λ. 'God was in the beginning, but the beginning,' etc., we may regard this as referring to the introduction of the Gospel of John. Quite indubitable is the quotation ib. p. 152: ἡ ψυχὴ καθ' ἑαυτὴν σκοτία ἐστὶ, καὶ τοῦτο ἐστὶ τὸ εἰρημένον· ἡ σκοτία τὸ ὡς οὐ κατέλαβεν, 'The soul in itself is darkness, and this is what was said; the darkness did not comprehend the light,' comp. John 1: 5. Here also Bretschneider proposes to derive this sentiment from tradition, or from the *ἀπομνημονεύματα*.—Equally indubitable also are the quotations from the Gospel, which are found in the *Recognitions* and *Homilies* that have been falsely attributed to Clement, and which are to be dated from the end of the second century. *Recogn. l. VI. § 9. p. 551*: Amen, dico vobis, nisi quis denuo renatus fuerit ex qua, non introibit in regna coelorum, 'Verily I say unto you, unless a man is born again of water, he shall not enter into the kingdom of heaven.' The same passage occurs in *Hom. XI. § 26. p. 698*. Again, *Recogn. l. II. § 48. p. 514*, where the author quotes Matt. 11: 27, and then adds: *revelat autem filius patrem his, qui ita honorificant filium sicut honorificant patrem*, 'But the Son reveals the Father to those who honour the Son even as they honour the Father;' comp. John 5: 23. In the *Homilies*, we find furthermore, *Hom. III. § 52*: *ἔγώ εἰμι ἡ πύλη τῆς ζωῆς· ὁ δὲ ἐμοῦ εἰσερχόμενος εἰσέρχεται εἰς τὴν ζωὴν, ὡς οὐκ οὔσης ἐτέρας τοῦ*

σώζειν δυναμένης διδασκαλίας, 'I am the gate of life. Who-soever entereth through me, entereth into life; for there is no other doctrine that is able to bring salvation;' comp. John 10: 9, and τὰ ἐμὰ πρόβατα ἀκούει τῆς ἐμῆς φωνῆς 'my sheep hear my voice,' comp. John 10: 27.—For less authenticated quotations from Ignatius and Hermas see Lardner, Credib. Pt. II.—A particularly important testimony also is that of Theophilus of Antioch in his Apology, composed about the year 170. He says p. 110, ed. Col.: ὅθεν διδάσκουσιν ἡμᾶς αἱ ἅγλαι γραφαί, καὶ πάντες οἱ πνευματόφοροι, ἐξ ὧν Ἰωάννης λέγει· ἐν ἀρχῇ ἦν ὁ λόγος· καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν κ. τ. λ. 'Whence we are taught by the holy Scriptures, and all those who were inspired by the Spirit, among whom John says: in the beginning was the Word and the Word was with God.' Since, in this case, Bretschneider cannot simply refer to a quotation from the ἀπομνημονεύματα, or tradition, he declares that Theophilus might have easily persuaded himself to think this Gospel genuine, inasmuch as he held to the principles of the Alexandrian school. But in Theophilus there is nothing of Alexandrian Gnosticism to be found; in his interpretation of the Scriptures, he rather approaches the sound method of the school of Antioch. Being aware that this alternative is yet too constrained, Bretschneider adds the remark, that perhaps the Apostle was not meant, but John the presbyter; and that besides, Theophilus is interpolated in some places.

We are, however, in possession of a still more important testimony, in the writings of Irenaeus, who, at the end of the second century, was bishop of Lyons. This man was a friend and disciple of Polycarp, the bishop of Smyrna, who himself had enjoyed the instruction of the Apostle John. Irenaeus relates that he had often listened to the discourses of that aged disciple, Polycarp; and states also that in his addresses he frequently communicated the instructions of the Apostle. Since now this Irenaeus, who was, besides, bish-

op of a congregation which always remained connected with Proconsular Asia—Since he without hesitation expresses himself concerning the genuineness of the Gospel of John, as he does in that known passage, Adv. Haer. l. 3. c. 1, comp. l. 3. c. 11, how could it be thought, that he had become the dupe of an intentional, or unintentional, deception, concerning the real author of the delightful record? Against this most important and indisputable testimony, the latest opponent of the authenticity of the Gospel advances no other reasons but these: 1. that Irenaeus himself says, that he had known Polycarp only in early youth. But were this even so, yet as a youth, nay even as a boy, he could, and must have learned whether the Apostle, who was so dear to his congregation, had left no record concerning the evangelical history. Irenaeus states, moreover, that he found the verbal discourses, which had been handed down to him from John, to correspond entirely with the written ones, ἀπηγγέλλε πάντα σύμφωνα ταῖς γραφαῖς. He also says expressly, that every circumstance had been deeply impressed on his mind, and that he had reflected on them diligently, Hist. Eccl. l. 5. c. 20. At the time, then, when he heard Polycarp, he had sufficient judgment to comprehend his discourses, which is also evident from the manner in which he speaks of his intercourse with the old bishop in the fragments of the letter to Florinus, taken from Eusebius. 2. Bretschneider observes that Irenaeus had not been influenced by any historical reasons to consider the four Gospels as genuine, but by the doctrinal reason, which he mentions l. 3. c. 11; there must be four Gospels quoniam quatuor regiones mundi sunt, et quatuor principales spiritus, ‘because there are four parts of the world and four principal spirits.’ But who that knows how greatly the Fathers of the church were in the habit of searching for mystical reasons for all the positive declarations of revealed truth, will be inclined to think that Irenaeus could be determined by that reason alone to receive the four Gos-

pels? Had it not been his design simply to justify on mystical grounds that which history taught, he would rather have received three or seven Gospels. Besides, how could he think of giving historical reasons in behalf of the Gospel, since he had not the least occasion for it?—Finally, the weight of the testimony of Irenaeus is particularly increased by the fact, that it must have been of the highest interest to him to prove the spuriousness of the Gospel, since the Gnostics, against whom he contended, used to ground themselves on it particularly, and, since the spirit of that Gospel was not a little contradictory to his more sensual *millenarian* views.

We have now traced back the testimonies in proof of the authenticity of the Gospel of John to the time of his disciples. The quotations from it, which we have adduced from the oldest Fathers of the Church, receive the more weight, if we remember, how much less those men in the first period of the church were inclined to quote, or even to read, than was the case at a later time. They preferred to keep to the living word. So Irenaeus, Euseb. Hist. Eccl. V. 20, says that Polycarp had communicated in his sermons the verbal teachings of John. So also Papias says, Euseb. Hist. Eccl. III. 39., he preferred to collect the oral traditions of the Apostles, *οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν με ὠφελεῖν ὑπελάμβανον, ὅσον τὰ παρὰ ζώσης φωνῆς καὶ μενούσης.* 'For it does not profit me so much to receive instruction from books as from the voice that liveth and abideth.' At that time, likewise, the circulation of written records was much more difficult, and when quotations were made, less attention was paid to verbal correctness; so Clemens Alex. says expressly in one place, that there was no reason to be startled at the *ἐτεροϊότης* of his quotations from other writers, since he had paid more attention to the meaning than to the words.

This may suffice in regard to the external proofs for the authenticity of the Gospel; the internal proofs we have already stated in the other parts of this Introduction. As to

the assertion of contradictions, errors, and inexplicable obscurities in single passages of the Gospel, from which its spuriousness is to follow, a refutation of these will be given in a faithful exegesis of them. More particular attention to the attacks of Bretschneider on particular points, which in part are really ingenuous, but in part also sophistical, are found in the rejoinders which have appeared against his *Probabilia*, and in the Reviews. Among the latter, we would mention that of Paulus, *Heidelb. Jahrb.* 14. Jahrg. 2. Heft, which partly agrees with, and confirms the objections of Bretschneider, and the Review in the *Theol. Archiv.* of Bengel, 5 Band, 1. St., which is directed both against Bretschneider and Paulus. Among productions in vindication of the Gospel the most deserving of attention are: 1. Stein, *Authentia ev. Ioh. contra S. V. Br. dubia vindicata*, Brandenb. 1822. 2. *Die Authentie der Schriften des Evang. Johannis* by Hemsén, Schlesw. 1823. 3. Crome, *Probabilia haud Probabilia, or Widerlegung der von Dr. Bretschneider gegen die Aechtheit der Joh. Schriften erhobenen Zweifel*, Leyden and Leipsic, 1824. The writer, who is dissatisfied with this edition, which certainly has some conspicuous imperfections, will himself publish a better treatise. 4. Usteri, *Comm. Crit. in qua Evange. Ioh. genuinum esse ex comparatis* 4. *Ev. Narrationibus de coena ultima et Passione Christi ostenditur*, Turici 1823. S. Guericke against De Wette's *Bedenklichkeiten*, *Beiträge*, s. 59, etc.—Of a more early period, the profound treatise of Süßkind, *Magazin für Dogmatik und Moral*, St. 9, directed against earlier attacks, deserves to be mentioned.

§ 7. *The most important Commentaries on the Gospel.*

For an introduction to the Gospel see Wegscheider, *Vollständige Einleitung in das Evangelium Johannis*, Gött. 1806. —Bertholdt, *Verosimilia de Origine Ev. Joh.* in *Opusc.* ed. Winer, 1824.

1. Origen (died 253,) *Comm. in Ev. Ioh.* At the time of Jerome, there existed thirty-nine Tomi or Sections of Origen's Commentaries; Eusebius says that twenty-two only had reached his time. We possess portions merely of this great work, which, however, are not inconsiderable, *Opp. Orig. ed. de la Rue, T. IV. Opera exegetica Orig., ed. Huet. T. I.* However important this Commentary is in regard to the doctrinal views of Origen, and, however beautiful are the passages of a generally christian character which it contains, yet those that belong in a more limited sense to the exegesis of the Gospel are but scanty.

2. Theodorus of Mopsuestia (d. 428,) Apollinaris (400,) Ammon (250), Cyrill of Alex. (400). From all these considerable fragments are found in the *Catena Patrum in Ev. Ioh. ed. Corderius, Antwerpiae, 1630.* They are in part valuable exegetical contributions, particularly the observations of Ammon.

3. Chrysostom (d. 407,) *Homil. 87. in Ev. Ioh. ed. Morelli. T. II. ed. Montf. T. VIII.* These Homilies are particularly distinguished by a great richness of practical observations. At the same time, Chrysostom explains the text according to a sound grammatico-historical mode of exposition. Yet in this respect, its pure exegetical merits are diminished by the circumstance that Chrysostom was too fond of using the text for polemical purposes against heretical views.

4. Theophylact (d. 1107,) *Comm. in 4. Evv. ed. Venet. 4. Voll. V. 2.* He has collected the more valuable parts from Chrysostom and other fathers of the Church; he usually combines with them his own opinions, and follows generally the grammatico-historical mode of explanation.

5. Euthymius Zigabenus, (after 1118), *Comment. in 4. Evv. ed. Matthiae, Lips. 1792. 4 Voll., in Vol. 4.* This Commentary is also compiled from more ancient fathers of the church; a great portion is from Chrysostom. The collection is made with care, and much of it is useful.

6. Augustine (d. 430), Tractatus 124. in Ioh. ed. Antw. T. III. These are Homilies, in which Aug. explains the text in a very diffuse manner, and with many digressions. For grammatico-historical exegesis, these Homilies contain little that is useful; they are much richer in beautiful observations of a general christian character.

7. Maldonatus (d. 1583), Comm. in 4. Evv. Par. 1668. 2. V. One of the best commentators of the Roman church. He possesses great learning, particularly in respect to the Fathers, and much exegetical talent, which does not very readily suffer itself to be constrained by the fetters of the church, but which is, nevertheless, to some extent fettered by it.

8. Luther has commented on the Gospel from the 1st to the 20th chap., but on some portions only in a fragmentary way, in the 7th and 8th Volumes of the Edition of Walch. Wherever Luther keeps free from a polemic spirit in this Commentary, he does not remark on the Gospel—he rather *lives* in it, and carries it before the soul of the reader, as a divine source of life to every one who thirsts after life. In his interpretations also he generally hits the right point, though his exegetical views may not always be firmly established and adhered to.

9. Melancthon, Enarratio in Ev. Ioh. Opp. ed. Viteb. T. IV., Syll. Coll. Lect. edited by Caspar Cruciger. In a dedication to Duke Maurice, Cruciger ascribes the work to himself. The explanations are natural. On the whole, exegesis is unduly neglected for the sake of doctrinal theology. Different from this, are the shorter Annotationes of Melancthon, which Luther edited 1523.

10. Calvin, Comm. in Ev. Ioh. Opp. ed. Amstel. T. VI. The Commentaries of Calvin on the four Gospels are less finished than those on the Epistles; still, however, in this work also the great reformer distinguishes himself as an exegetical writer, by easy, natural, and at the same time, pro-

found remarks. In point of exegetical talent, we must give him the preference to his fellow-labourers.

11. Beza, Comm. in N. T. Gen. 1565.—Tig. 1653. In the Gospels, Beza develops the philological knowledge and the exegetical tact which he possessed, even more than in his Commentary on the Epistles. Nevertheless he does not explain all the difficulties, nor does he enter deep enough into the spiritual meaning.

12. Zuinglius, Annotatt. in plerosque N. T. libros, Tig. 1581. It contains many peculiar views.

A kind of Catena of the reformers is furnished by the valuable collection of Marloratus, *Expositio catholica N. T., Viviaei 1605*, in which the best passages from Calvin, Melancthon, Bucer, Musculus, Brentius and others are collected.

13. Grotius (d. 1645), Comm. in 4. Evv. Par. 1644.—Halae 1769. ed. Windheim. 2. V. His Commentary on the Gospels is remarkable for unconstrained exegesis, and for richness in antiquarian and philological remarks, as likewise in parallels from profane authors, which, it is true, are here not always in their right place.

14. Lampe (d. 1729), Comm. Exegetico—Analyticus in Ev. Ioh., Amst. 1724. 3. V. A stiff doctrinal method, with excessively minute divisions, united, however, with extensive learning, with much acuteness, with an ardent christian spirit, and generally also with sound judgment.

15. C. C. Tittmann (d. 1820,) *Meletemata sacra sive Comm. exegetico-critico-histor. in Ev. Ioh. Lips. 1816.* The exegesis is very easy and natural. Yet it fails in precision, and want of depth in developing the thought.

16. Paulus, Comm. zum Evang. Ioh. im 4ten Bande der 2. Ausg. des Comm. zu der Evangelien. The Gospel of John is commented on only as far as the 11th Chapter,—to the history of our Lord's sufferings. This Commentary is not quite as extensive as that on the Synopsis. It has been already stated, in another place, on what grounds, and in

what degree, these interpretations of Paulus are defective. This Commentary, however, will be always distinguished by the peculiar merit of throwing light on the relations of place and time, as well as on many individual characteristics, by extensive antiquarian learning and by great powers of combination. The whole lower field of life is elevated thereby to a great picturesqueness, whilst the higher field, however, is left untouched, nay is frequently caricatured.

17. Kuinoel, *Comm. in Ev. Ioh. 3. ed. 1826.* However greatly the works of this author have been reproached with the want of a deep and peculiar acquaintance with the spirit of the writer, they are, nevertheless, repertoires in which the more modern (not the ancient) exegetical helps are made use of with learning and judgment.

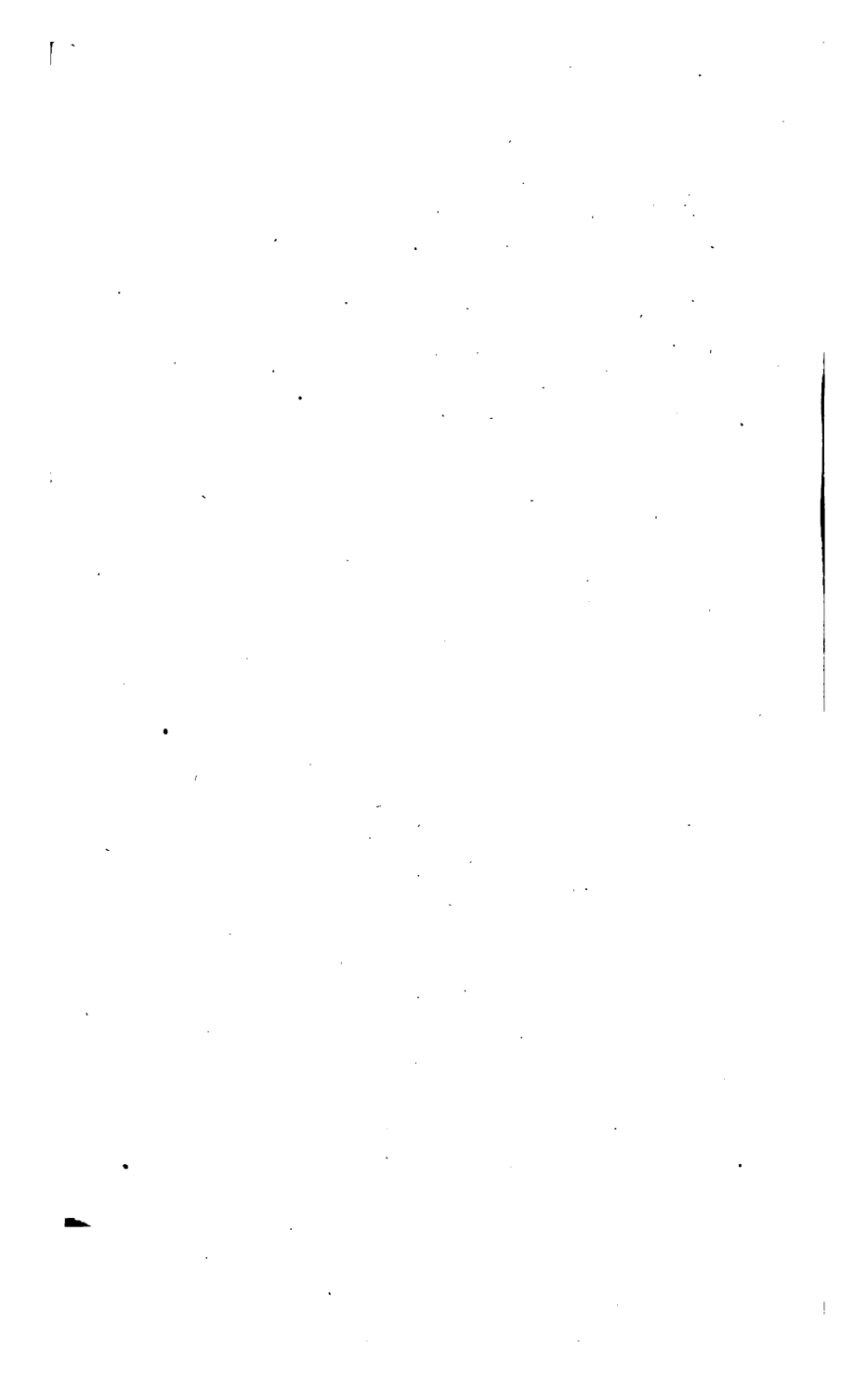
18. Lücke, *Comm. zum Evang. Ioh. 2 Bde. Bonn, 1820—24.* The severe censure which the first volume of this work experienced, at its first appearance, would not certainly have been so unmitigated, if its defects had not appeared in a very unfavourable light on account of the peculiar christian disposition of its author. In the second volume his great exegetical talent, his fundamental study of all the aids, and his impartiality of judgment, have been justly acknowledged.

19. Olshausen, *biblischer Commentar zu sämtlicher Schriften des N. T. II. Theil.* The rich spiritual and feeling commentator of the three first Gospels has also contributed to the exposition of John many things that deserve our thanks.

20. Fikenscher, *Biblisches-praktische Auslegung des Ev. Johannis, 1 B. 1831.* This is simply a popular Commentary; yet it is not only simple and clear, but sometimes enters accurately into a consideration of the context.

Among the works mentioned, the Commentary of Calvin, of Grotius, and that of Lücke probably deserve most to be recommended for private study. The most extensive is that of Lampe. Besides the Commentaries mentioned above,

it might be well to name the following : Erasmus, Paraphrasis Evang. Ioh. ed. Aug. T. II. Hammond, Paraphrasis N. T. ed. Cler. Amst. 1698. Wolf, Curae philologicae in N. T. T. II. Heumann, Erklärung des N. T., Th. 3 and 4. Bengel, Gnomon, Tub. 1759. Semler, Paraphrasis et Notae in Evang. Ioh. Halae 1771. 2 T. Mosheim, Erklärung des Evang. Johannis edited by Jacobi, Weimar 1777. Also the paraphrase of Lynar, Halle 1777, is not useless.—The Work of Lange hardly deserves to be recommended.



COMMENTARY
ON THE
GOSPEL OF JOHN.

CHAPTER I.

VERSE 1. All revealed religion depends upon this, that there is a perfectly holy, glorious, and uncaused Being, who has adopted means to make himself known to man. The Evangelist begins with this Being, and with the manner in which these revelations have been communicated to mankind, and thus also leads Christianity back to the original fountain of all the divine communications which have been made from God to man.—We are here to inquire into the significance of *λόγος*, *the Word*. It may be explained either with reference to the grammar alone, or also with regard to the history, i. e. with regard to the use of language, customary at the time of John. Relatively to the former, two significations are possible: 1. *ὁ λόγος* may have the meaning of *ἐπαγγελία*, *promise*, as in the Hebrew *דְּבַר* has this meaning, and as in Sept. Prov. 12: 25, it is translated by *ἐπαγγελία*. Farther, the abstract might stand instead of the concrete for *ὁ λεγόμενος*, *ὁ ἐπαγγελθεὶς*, *he who was promised*. So Laurentius, Valla, Ernesti, Tittmann. But this use of language cannot be confirmed from the New Testament; and besides, the metonymy were harsh. To this it may be added, that the conception to be expressed is a very familiar one, and that it would be strange if the Evangelist should have used in the

very beginning so uncommon an expression for it. 2. ὁ λόγος as abstr. pro concr. may stand for ὁ λέγων *the Speaker*, as Origen already remarked : *παρὰ τῆ ἀπαγγέλλειν τὰ κρύβια τοῦ θεοῦ*, 'To make known the secrets of God,' in like manner as τὸ φῶς, *the light*, for φωτιζῶν, *the enlightener*, ἡ ὁδός, *the way*, for ὁ δεικνύων τὴν ὁδόν, *he who points out the way*. Considered in itself, this explanation is not inadmissible : "The interpreter of the Deity, he who reveals, exhibits God ;" only the conception of *interpreter* must not be apprehended in too superficial a manner, as if it meant nothing more than a *teacher*, in which sense it is taken by Eckermann, Justi, and Storr. For,—disregarding the fact that this conception would not be appropriate to the other predicates of the Logos—it could not be justified on philological grounds, since λέγειν does not signify directly *to teach*, and λόγος has only in an indirect manner the meaning of *doctrine*. It would be more proper to understand λόγος according to the phraseology of Philo, who distinguishes in God the state of εἶναι, *being*, and that of λέγεσθαι, *revealing himself*; so that according to him, ὁ λέγων is God revealing Himself, de Sacrif. Cain, p. 148, Fr. Were the word to be taken only in the ordinary and simple meaning of *teacher*, it would seem very strange that John should have selected so unusual a word for such a familiar conception.

Besides, the observation presents itself readily to the exegetical Sense, that John speaks of the λόγος as of a conception already known ; that he adverts to an Idea, which he supposes his readers will immediately connect with this word. And since now it can be actually proved, that the words ὁ λόγος τοῦ θεοῦ at that time expressed a definite doctrinal conception, and such an one as is similar to that of John, it is altogether certain that John employed the word in that determinate doctrinal sense which was prevalent in his time. So that the question concerning the historical use of this word must be more important to us, than that which respects

its grammatical meaning. It is possible, however, to point out two doctrinal ideas of that time, either of which John may here have had in mind. 1. *Λόγος* may stand for Wisdom, an attribute of God, which is here personified; for which personification of the *Wisdom* of God as well as of the *Word* of God the O. T. writers had already furnished precedents, Prov. 9: 1. Ps. 33: 6. Sir. 1: 5. 24: 3. Among the later Jews, and,—as some suppose—probably among the earlier ones also, it was a current opinion that certain of the Divine Attributes might exist in God, substantially divided from each other, yet without being separate from Him; on which supposition these attributes could become connected with certain men, even as the Cabbalists supposed that חָכְמָה , *Wisdom*, united itself with the Messiah. Thus it is also said in Wisd. Sol. 10: 16, 17, *εἰσῆλθεν (ἡ σοφία), εἰς ψυχὴν θεράποντος κυρίου, καὶ ἀντίστη βουσιλευῖσι κ. τ. λ.*, ‘She [Wisdom] entered into the soul of the servant of the Lord, and withstood kings, etc.’ and 7: 27: *καὶ κατὰ γενεάς εἰς ψυχὰς ὁσας μεταβαίνουσα φίλους θεοῦ καὶ προφήτας κατασκευάζει*, ‘From one generation to another entering into pious souls she maketh them friends of God and Prophets.’ Explained in this way, then, the phrase *ὁ λόγος σὰρξ ἐγένετο*, *the word became flesh*, John 1: 14, would mean: ‘the Divine attribute of Wisdom manifested itself in Jesus in a very peculiar manner.’ This explanation is adopted by Teller, Löffler, Eichhorn, Ammon, Stolz, etc. It is controverted with ability in Flatt’s *Magazin für Dogm. und Mor. St. 10. s. 1*, etc.—The chief objections against it are the following: (α) that the doctrine of a union, *κοινωνία*, of certain divine emanated attributes with holy men is something very different from the *ἐνσάρκωσις*, *the incarnation*, of the Logos, of which John speaks. (β) that on this supposition the commencement of the Gospel would be altogether tautological: ‘In the beginning was the wisdom of God, this divine wisdom was with God, and God was this di-

vine wisdom.' The Evangelist would have had no *occasion* to establish the identity of the Logos with God, if he had intended to denote by Logos nothing else than a Divine attribute.—2. The Logos may indicate an Hypostasis, a Being in essence co-essential with God, but different in form. On the latter supposition also John will be found to have used language in accordance with the Jewish theology of his time. For we find in the Old Testament, intimations referring to a distinction in the Godhead in so far as God reveals himself, and in so far as he is concealed. A circle of appellations is used in respect to God,—appellations which we regard as periphrases, but which are based on the idea of that distinction: *מִבְּרַחַם יְהוָה*, *the fulness, the richness of God*, *כְּבוֹד יְהוָה*, *the splendour, the glory of Jehovah*, *שֵׁם יְהוָה*, *the name of Jehovah*, as comprehending all the attributes of his Being, *פְּנֵי יְהוָה*, *the countenance of God*. That distinction is more definite and observable in the remarkable passage, Ex. 33: 20 and 23, where it is said that the *פְּנֵי יְהוָה*, *the face of God* can never be exhibited to men, but only the *אֲחֻרָיו*, *the back*. Now as in other passages the *פְּנֵי יְהוָה*, *the face of God* is generally characterized as the revelation of God, as we shall see immediately, so *פְּנֵי יְהוָה* in this passage has obviously a different meaning, which is evident from its being placed in antithesis to *אֲחֻרָיו*, *the back*. The *countenance*, as the spiritual part of the human body, is a figurative designation of the Internal, of the Essence of God; whereas *אֲחֻרָיו*, *the back*, is a figurative expression of the External, of that which is cognizable by man. Now in the following, v. 22, it is said, that in consequence of the prayer of Moses, God had revealed to him His (the divine) splendour, the fulness, (and according to v. 19 His name); so that this expression explains to us what is to be understood by *אֲחֻרָיו*, *the back*. In the same chapter of the Mosaic history, we find also that distinction of the hidden and the revealed Deity expressed in the fact, that God when entreated by Moses to accompany him, replies that the

divine countenance, פָּנֵי־יְהוָה (the face, that upon which the internal nature of man impresses itself) should go along, 33: 14; for which it is said, 33: 2, the divine מַלְאָכֵי־יְהוָה, *angel*, should go along, of whom we read Ex. 23: 21, 'My name is in the angel,' i. e. the whole of my attributes. And although this is again exchanged for the expression, that God himself would go along, it should not thence be concluded that פָּנֵי־יְהוָה and מַלְאָכֵי־יְהוָה are mere periphrases; for such a change of the two expressions belongs to the character of the doctrine, which regards the Revealer of God as in some respects different from God, but as the same with Him in essence. Again, in Is. 63: 9 we find, that the Revealer of God, from whom were derived all the means of salvation in the Economy of the Old Testament, is called מַלְאָכֵי־יְהוָה פָּנֵי־יְהוָה, *the angel of his countenance*, that is, the angel in whom the essence of God is revealed, as the internal being of man is reflected in his countenance. With this agrees the fact that the Messiah, Mal. 3: 1, is called *the angel of the covenant*, since even the Messiah in his higher nature was that Being who co-operated in the establishment of the Old Testament Theocracy. (See in respect to what has here been observed, a remarkable passage of R. Bechai on Gen. 22: 16; in the Dissert. of J. H. Michaelis, de Angelo Dei, Halae 1702, in which Dissert. generally, the more ancient view of the subject has been given. Compare the Dissert. of the same author de Angelo Interprete, Job 33: 23, Halae 1707.)—Another periphrasis of the Deity in which the idea mentioned above is expressed, is that of דְּבַר יְהוָה, *the word of Jehovah*, which, according to Ps. 33: 6, created the world, (2 Pet. 3: 5). As the nature of man manifests itself in his name, in his countenance, so his power, and his influence are known by his commanding *word*. The Lecture of Olshausen, on Easter 1823, founded on Heb. 4: 12, 13, shows what is meant by the *speaking* of God.—Finally, the same idea is expressed, when the Hebrews represent the *wisdom* of God as the representative of a divine Es-

sence and Energy, as is the case Prov. 8: 23 sq. where it is said of Wisdom, that she was created before the foundation of the world, that she was the work-master of God, etc. According to this representation, the Wisdom of God is that consciousness which God has of the fulness of his own being; which becomes outwardly active, and gives birth to the world as a reflection of his own self. This distinction between the revealed and the concealed Deity, which in the Old Testament rarely appears with much distinctness, is found expressed in a very definite manner in the Apocrypha, in the Chaldee Paraphrasts, in the Cabbalistic writings, and in Philo. It is, however, improbable, that with these writers this distinction should have been only the result of an examination on certain passages in the Old Testament and of exegetical tradition. It is far more probable, and has been shown in part, that these writers intermingled kindred doctrines of the ancient oriental theosophy with the Jewish theology. At the same time, however, it is to be remembered, that they would not have done this, if they had not had similar doctrines in their own religious creed. In several oriental systems of religion, the Idea that the Highest Being is in himself incomprehensible and unapproachable, is found developed under various modifications. Man is represented as being seized with dizziness when he attempts to comprehend this Idea; and in general there is no transit from this Being to a world of created existences. Consequently it became necessary for God to generate in himself a certain transition-point, to make his fulness comprehensible and communicable; and this He did by producing out of himself from Eternity a Being like unto himself, through whom the concealed God was manifested. See Nitzsch, *Theol. Studien*, 1. Bd. and the author's *Abhandlung über die speculative Trinitätslehre des Orients*, Berlin 1826. This idea spread from Eastern Asia, in the century before Christ, to Syria, Asia Minor, and Egypt, so that the Jewish theologians had an opportunity to

blend with their own doctrine that kindred one from the East.—It will be well to compare what Baruch says in the Apocrypha concerning σοφία, *wisdom*, Bar. 3: 36 sq. to c. iv. See also Sir. 1: 1—10. 24: 8, and especially Wisd. 7: 22—25, where Wisdom is represented as an hypostasis, as the First-born of God, as the Producer of all things and the εἰκών, *Image* of God. (Comp. Bretschneider Dogmat. der Apoch. § 36—49). In the Chaldee Paraphrasts we find the idea fully developed, that God never appears acting *immediately* upon the world, but always through the medium of another. Now, since in Gen. i. and Ps. xxxiii. the word of God is represented as the medium of the divine influences, they use the term מִימְרָא or דְּבוּר, *word*, when they speak of the divine acts. Thus they say Gen. 3: 8. Deut. 4: 12: 'The voice of *the word* of God spake.' Targ. Jerushalmi translates Gen. 49: 18: 'I do not wait for delivery by Samson or Gideon, but for redemption through thy *Word*,' etc. It cannot indeed be proved, that by the *Word* they meant any thing hypostatically different from God; yet the whole origin of this mode of expression was based on a distinction between the hidden and the revealed Deity, a view which they borrowed, in all probability, from the passages of the Old Testament which we have quoted above. They themselves may never have attained to such a state of consciousness as to feel the necessity of inquiring whether that distinction were hypostatical or not. Instead of מִימְרָא, *the word*, Jonathan very frequently uses שְׂכֵנֵתָא, *the dwelling of splendor*, as it were *the Glory*, corresponding to the Hebrew קְבוֹד, and therefore comprehensive of the Divine attributes; a being in whom the concealed God finds a transition-point for the communication of his essence to the world. מַלְאַךְא דִּי, *the Angel of Jehovah*, is also used as parallel with מִימְרָא, Judg. 6: 11 sq. J. H. Michaelis, De usu Targumim Antijudaico, Halae 1720. Keil, Opusc. 11. p. 526.—As to the Cabbalistic writings, we are not quite certain in regard to their age.

Some books, however, as for instance, the books *Jezira* and *Sohar*, are to be placed in the first centuries after Christ; and although the later ones have developed some things farther and made many additions, yet all their dogmas are grounded upon an ancient basis. In the book *Sohar*, we find the distinction between a large countenance and a small countenance of the Deity, (אָרְיָן זְעִיר אֲנָשִׁין), an open and a closed eye, (עֵינָא גְלִיָּה עֵינָא סְתוּרָה); in the book *Jezira* the Revealer of God is called 'the splendor of the Unity of God,' (זוֹרֵר דְּאֶחָדוּת). See the author's *Comm. zum Br. an d. Röm. zu 9: 5*. In these books, a *Metatron* or *Matronita* (*metator* and *matrona*) is also spoken of, who is called directly the *Mediator* between the Highest Being and the world of beings.—Finally, in *Philo the Alexandrian*, we find the doctrine, that the Highest God was under the necessity of developing his essence in living energies or *δυνάμεις*, and that he comprehended them in his highest Revealer, the *Logos*, which is the *μητρόπολις* of all divine energies, *τὸ ὄνομα καὶ ἡ σκιά τοῦ θεοῦ*, 'The Name and the Shadow of God.' *Neander Einl. zur Entwickel. der Gnost. Syst. s. 12. Keil. Opusc. II. p. 513 sq.*

After what has already been advanced a doubt cannot remain that when John speaks of the *Logos*, he had in mind the doctrine above set forth, and that by the *Logos* he understood an hypostasis that in essence is like unto God—the possessor of all divine living energies, who communicates to created existences the fulness of being concealed in God; who also himself became man and appeared among men in order to accomplish the greatest act of revelation to the human race.—As that doctrinal idea was prevalent among so many different sects, it only remains for us to inquire from which the Evangelist derived the idea and also the name. Clericus, Keil, Paulus, Bertholdt and others, assume that he borrowed it from *Philo*; others, as *J. D. Michaelis*, from the *Gnostics*, and others still, (see *Kleuker, Christol. Briefe, s. 17*), that the

Apostle received it from intermingled oriental theosophic sects. Lynar in his Paraphr., Halae 1771, says: 'Logos, an appellation by which, as every one knows, both Jews and pagans of the present day mean something more than a human being, under which name I intend to describe Jesus, who is not yet sufficiently known.' In like manner Morus. And should John have borrowed the name and the idea from one of those sects, two different suppositions would again be possible: He may have actually found an entire agreement with what he himself believed concerning the Divinity of Christ, or he may have found an *apparent* coincidence simply, and selected the expression merely in order to combine with it a more just, and particularly a more practical doctrine, than those theosophic speculators combined with the doctrine of the Logos. He would then have intended to say: 'That Logos, concerning whom you have engaged in so many idle and erroneous speculations, has really, historically appeared, in order to establish for mankind a moral redemption.' But since we find in the first place, that previously, in the Old Testament, intimations of this doctrine of the Logos can be pointed out; and secondly, that the Apostle Paul teaches the same doctrine of the Logos, Col. 1: 15. 2 Cor. 4: 4. comp. Heb. 1: 3, although he borrowed his mode of teaching neither from the orientals nor from Philo, but from Jewish theologians only; and thirdly, since in Sir. 43: 26 (28) the creative word of God, and in the book of Wisdom 18: 15, the angel which presided over the theocracy of the Old Testament, is called *λόγος*: it must seem to be most probable, that John did not occupy himself with the dogmas of other religions, but adhered to the Jewish doctrinal theology of his time, which was based on the Old Testament; and that in this way he made known that the Revealer of God pointed out in the Old Testament—He who directed the administration of the Old Testament Theocracy—had actually appeared in Christ. In the Epistles, also, 1 John 1: 1, and in the Revelation 19: 13, John calls Christ the Logos, and

thereby intimates the important meaning of this appellation. Concerning the relation of this name of the Divine Nature in Christ to others, compare the excellent remarks in Orig. T. I. p. 24. ed. Huet. Agreeing with them are the words of Musculus: est metaphorica dictio, quae nostro intellectui accommodata, umbram aliquam ejus rei, de qua loqui instituit, delineare potest, etc. 'It is a figurative expression, adapted to our comprehension, and marks some faint resemblance of the thing about which it speaks.'

V. 1. *Ἐν ἀρχῇ*, the same as *רִצְוֹן*, in the *beginning*, and means, 'when the world commenced and time with it'—then already the Word *was*. Moses has not referred heaven and earth and all created things to their immediate origin, to the Divine Word.—The assertion of the eternity of the Logos, 1 John 1:2, is not comprehended in *ἀρχῇ*, but in *ἦν*. Aug. Serm. VI. de Temp.: qui in principio erat, intra se concludit omne principium, 'He who was in the beginning comprehended every beginning within himself.' Theoph.: τὸ ἀπ' ἀρχῆς ὄν οὐ μὴ εὐρεθῆι χρόνος ὅτε οὐκ ἦν, 'As to the being who was from the beginning, no time can be found when he was not.' As parallel passages comp. 1 John 1:1. 2: 13. Is. 43: 13. Sept. *ἐγὼ εἰμι ἀπ' ἀρχῆς*, 'I am from the beginning,' Prov. 8: 23, *πρὸ τοῦ τὴν γῆν ποιῆσαι*, 'before the earth was made,' Rev. 22: 13. Col. 1: 17, 18. Two extremes of dogmatic exegesis may be seen from the different comments on this passage; on the one hand the explanations of Chrys., Cyrill, Zeger, which Marheinecke also follows, and according to which *ἀρχῇ* receives the signification of 'original principle;' and on the other hand the shallow Socinian explanation: 'In the beginning of the preaching of the Gospel.' Against the Socinian interpretation of this chapter, comp. Calov, Triga Exercit. Antisocinian., Exerc. II.—*Πρὸς τὸν θεόν*, comp. *παρὰ σοί* John 17: 5. When referring to relations in space, it expresses the most inward communion of being.—*Θεός ἦν κ. τ. λ.* That *θεός* is here the predicate might be inferred even from the omission of the

article. However, the article *may* be joined to the predicate 2 Cor. 3: 17, and certainly would be found here, if it had been intended to designate God the Father as such. But by *θεός* the Evangelist wished to designate that Divine Essence in which the Son was equal to the Father. Erasm. : Si utrique addidisset articulum, fuisset sensus: Deus ille, nempe Pater, erat illud Verbum, nempe Filius. At dicere vult: Verbum particeps erat divinas essentialiae, 'If he had added the article to each the sense would have been: God himself, namely the Father, was the Word, namely the Son. But he means to say, that the Son was participant of the Divine Essence.' So also Winer, Gramm. 3d Ausg. s. 502.—Crell, the Socinian, proposed to read *θεαῦ*.

V. 3. That the Word was *at* the creation, and therefore *before* the creation, the Evangelist has mentioned, because the world was brought into existence through his agency. He now shows, how all life, all light, leads back to the Word. With *διὰ* we ought not to connect the notion of external assistance. God could not make an external revelation of Himself in the world, until he had become revealed within Himself, that is, in the Son. The negation, by which the affirmation is followed, (as is also the case 1:20. 15:6. Eph. 5:5, 17. 1 Tim. 2:7. 1 John 1:5,) still more emphatically declares that all origin, all existence, is *necessarily* rooted in the self-intuition of God—God's beholding himself in the Word. Comp. Krause, de usu Vocab. *ὡς* et *αὐτοῦ* in N. T., Gött. 1782, where the meaning is nevertheless too superficial. The Valentinians and Macedonians followed another division: *ὃ γέγονεν ἐν αὐτῷ ζωὴ ἐστίν*. According to the Socinians, the whole is to be referred to the new spiritual creation by Christ. The explanation of Olshausen here is peculiar: John wishes to say that even the *ἔλα*, *matter*, which, as the source of evil, the Theosophists supposed to be co-eternal with God, was the work of God. But *ἐν* designates one individual only of created things.

V. 4. Let us first explain τὸ φῶς, *the light*. In the New Testament, φῶς denotes ethico-religious knowledge, knowledge of ἀλήθεια, *the truth*. This is not true knowledge unless it is based on an inward communion with God. An external knowledge of definitions can never teach any one what love means, or what is signified by the word *holy*; it must be inwardly apprehended, it must be inwoven with the very life. Of the truth, therefore, it is said, that it frees man internally also from evil, John 8: 32, comp. οὐσιότης τῆς ἀληθείας Eph. 4: 24, ἡ ἀλήθεια κατ' εὐσέβειαν Tit. 1: 1. Consequently the terms ΓΝΩΣ and ἀλήθεια, *the truth*; ῥῥῥ and ψεῦδος, *a lie*, ΣΤ and γινώσκειν, *to know*, in the New Testament always comprehend the theoretical and the practical at the same time. The source of that ethico-religious knowledge is the Wisdom, the Word of God; it is, therefore, simply called τὸ φῶς, and Christ, as the human manifestation of this Word of God calls himself absolutely *the light of the world*, John 8: 12. 9: 5. 12: 35,—according to the Platonic use of language αὐτὸ τὸ φῶς.—Now from this original Fountain is that inward light also which every human spirit, as spirit, carries within itself, and which was darkened by the fall, but not extinguished, Matt. 6: 23. Cyrill: ἐκάστῳ γὰρ εἰς τὸ εἶναι καλουμένων σοφίας ἤτοι θεογνωσίας ἐντίθησι φῶς, καὶ ὄλξαν ἐμφυτεύει συνέσεως, τῆς ἀφράστου λαμπρότητος ὡσπερ τινὰς ἀτμοὺς φωτοειδεῖς ἐνιεις τῇ νῶ, 'In each one of those called to be wise, that is, to know God, He hath implanted a light, and a root of knowledge, breathing as it were into the spirit certain emanations of ineffable brightness.' This φῶς was imparted to man at the creation by the communication of the ζωή, *life*. It may here be asked whether ζωή means all life, and consequently the natural also, or whether it means exclusively the life in God, spiritual life, ἡ ὄντως ζωή, 1 Tim. 6: 19. The first assumption is found, for example, beautifully expressed by Theod. Mops.: πηγάζει τὴν ζωητικὴν δύναμιν, ὡς μὴ μόνον αὐτὸν ζῆν

ἀλλὰ καὶ ζῶντα ποιεῖν. ἡ δὲ ἐν αὐτῷ δύναμις οὐ ζωοποιεῖν μόνον ἱκανή, ἀλλὰ καὶ γνώσεως πληροῦν τὰς τῶν ἀνθρώπων ψυχὰς, 'He maketh the energy of life to gush forth, so that he may not live alone but that he may impart life to others also. But the power which is in him is not only able to give life, but also to fill the minds of men with knowledge.' The source of all living energies actually dwells in the Logos, and their highest manifestation is the life of the spirit in man. It is, therefore, not necessary to attach to ζῶν the idea of spiritual life exclusively, especially as in the first instance ζῶν is without the article; though it must be added, that a reference to the spiritual life prevails, as becomes yet more obvious from the parallel passage, 1 John 1: 1, 2. Comp. the Prog. of Olsh. de Notione Vocis ζῶν in libris N. T. 1828. The meaning then, is: 'The Source of all life lay in the revealing God; in man this Divine Life became the inward light of man.' This verse then confirms the position that φῶς can be obtained only by a living union with God.

V. 5. Σκοτία, *darkness*, marks the condition of man alienated from the Divine life, and therefore, also, a stranger to true knowledge. Comp. among many other passages Acts 26: 18. John 3: 19, 20. 1 John 1: 6. 2: 9, 11. In this state of man—or, if the abstr. σκοτία is to be taken for the concr.—among such men, the light shines (the pres. : φαίνει in the sense of ordinarily, constantly,) in them, but—they comprehend it not. Καί is to be taken adversatively. Καταλαμβάνειν has been taken by Orig., Lamb., Bos, Mich., etc. in the sense of *to suppress*. But its true signification is *to apprehend*, and not properly *to suppress*. Besides, it is explained by v. 10 and 11. comp. also 3: 19. The internal light shines continually in men, but they comprehend, they understand it not—so also v. 10. A parallel in sense is Rom. 1: 18; the suppression of the internal ἀλήθεια, *truth*, by the ἀδικία, *unrighteousness*, of man. Some interpreters, as Mald., Grot., Lampe, Lange, Kuin. suppose that reference is

here had to Christ as the light of the world in his human manifestation; and consequently some very superficially translate *φῶς* by *doctor illustrissimus*. But, not to mention other reasons against this view, it would interrupt the continuous connexion of the context. The Evangelist first shows, that even the internal light in man is a testimony of the Word of God, the *λόγος σπερματικός* of the Alexandrians. A messenger of God announces, that this internal light is to appear personally among men, v. 8—at a time when his appearance was very near, v. 9. It had already been among men, but without meeting with any recognition, v. 10. Now it appeared personally, as man, and was as little acknowledged. So Chrys., Luther, Calvin, etc.

V. 6—8. That hidden light, however, did not appear in the world altogether without previous preparation. The new scheme of salvation is joined to that of the Old Testament. To the Evangelist, once a disciple of the Baptist, the testimony which this greatest prophet of the Old Covenant, Matt. 11: 11. Luke 7: 28, had given of Christ, was particularly important. But whilst on the one hand, he endeavours to show the connexion between the New Covenant of God with man and the Old one, he at the same time goes on to prove, that something much more sublime appears in the New Covenant. This he intimates even by the manner in which he speaks of the appearance of the Baptist. He calls him expressly *ἄνθρωπος*, a man, and *ἐγένετο* is opposed to *ἦν*, which is applied to the Logos, v. 15. 8: 58; *ἀπεσταλμένος*, therefore, is not to be connected with *ἐγένετο*, so that it would be the same with *ἀπεσταλή*, but it is the predicate of *ἄνθρωπος*. Beza: *Exiit homo missus a Deo, 'there appeared a man sent from God.'* At the same time John supposes himself in the condition, when the testimony of the Baptist was first proclaimed, where one might feel strongly attracted towards him, and says farther in this connexion: But still this great witness was not that light.—*Ἐκτοῦ*, through him, in v. 7,

must be referred to John. *Πίστις διὰ Χριστοῦ* instead of *εἰς Χριστόν*, is said to occur in Acts 3: 16, but there also it is more correctly: 'faith bestowed through Him.' In John this clause is intended to render more prominent the sublime office of the Baptist in having been the mediator of faith in the Messiah. Here also, as in v. 20, there may be a polemical reference to the Fabii, who continued to adhere to the Baptist without suffering themselves to be led to the Saviour himself. Before *ἵνα* in v. 8, *ἐγένετο* is to be supplied.

V. 9. Compare here the treatise of Schott on v. 9—14. Opusc. I.—John the Baptist, was indeed, *ὁ λύχνος φαίνων*, a shining light, 5: 35, but not *τὸ φῶς*, τῆς light; he had but a beam of the original light. We connect *ἐρχόμενον* with *ἦν*, [that was the true light about to come into the world etc.]; the present used of something future, denotes its speedy occurrence, Winer, 3d Ed. p. 218, hence 'the true light will shortly come.' So in Heb. 10: 5, *εἰσερχόμενος* means on the point of entering the world. So also in Heb. 10: 37, the Redeemer, that was *soon* to enter into the regnum gloriæ is called *ὁ ἐρχόμενος*. Theod. Mops., Grot., Lampe, Schott, etc. follow this construction. On the other hand, the Syriac translator, and Luther have connected *ἐρχόμενος* with *πάντα ἄνθρωπον*, and Drusius has adduced instances from the Rabbins, where men are called directly *מְהַיָּעֵב יֵאָבֵב*, all who come into the world. Without mentioning other reasons to the contrary, however, if that construction had been designed, the demonstrative *οὗτος* could not have been dispensed with before *ἦν*.—It still remains for us to explain the meaning of the term *ἀληθινός*, true, which is of such frequent recurrence in John. As Schott has shown, *τὸ ἀληθές* denotes; 'that which is to be depended on,' *ἀληθινόν*, 'that which corresponds to its idea,—that to which a predicate is attached in its appropriate sense.' Here then: "in relation to the human soul, Christ is, in the strictest sense, that which light is to man; therefore illumining,

brightening, enlivening." So 4: 23. 6: 32. 15: 1. 17: 3. 1 John 2: 8, also Luke 16: 11. Heb. 8: 9, 24. comp. also remarks on 15: 1.

V. 10. Even at that time the light was undoubtedly in the world, since it could not be otherwise; for the world was made by it, only man did not comprehend it. Since *ἡ ὥς* is the manifestation of the Logos, the masc. *αὐτόν* afterwards stands related to it. Here we find, for the first time in John, the word *κόσμος*. With him, as with others, it denotes in the first place, the world and mankind generally in the world; so also here where it is said, that the world was created by Christ, and again 3: 17, 19. 12: 19, etc. It further denotes the mass of men, in opposition to those whom Christ has chosen *out* of the world, 15: 16, 19. 17: 9, who in truth no more belong to the world, 17: 16, although they are yet in it, 13: 1. 17: 11, 15. It means also 'the ungodly world,' as 7: 7. 17: 9. 15: 19, etc. The interpreters, who refer v. 5 to the human appearance of the Logos, take this verse in the same manner. Lange: "he lived, indeed, among men,—but entirely unknown to them." Not all however understand it thus.

V. 11. That inward light which constitutes the living substratum of every human spirit, now appeared impersonated among men; but those who had not previously apprehended it within themselves still continued ignorant of it when it appeared before them in an outward personal manifestation. In regard to *τὰ ἴδια*, *his own*, the ancient Greek interpreters already were in doubt whether the world generally is to be understood by it, or Israel, *ὡς χοῖνισμα κληρονομίας αὐτοῦ*, 'as the portion of his inheritance'; the moderns mostly adopt the latter explanation. We prefer the first, since it is more appropriate in *this* connexion of ideas, and because, also, the following *ὅσοι*, *whosoever*, does not refer to Israelites alone. The same antithesis as in v. 10 then follows, "although created by him—they yet did not receive

him." Ἰδια abstr. pro. concr., the same as ἰδιοι; so men are called inasmuch as they belong to the Logos, especially in virtue of their conscious relationship to God, Acts 17:28.

V. 12. Yet there were exceptions, and those who received him, acquired a precious privilege, that, namely, of entering into a child-like relation with God. What is meant by receiving, is explained by the following πιστεύουσιν, *believed*, with which λαμβ. in other instances also, is used synonymously; but faith is a reception of him in the inward life, a passing over of the object of faith into flesh and blood, Heb. 4:2. Ἐξουσία combines the two meanings, "Strength, power—authority, privilege." If the first be assumed, it would be proper to compare 1 John 3:1; in the second case, it is to be understood like δύναμις, Rom. 1:16. 1 Cor. 1:18. It is best to combine both meanings, as is done in the German word, 'Macht,' Eng. *power*. Τέκνον θεοῦ, *child of God*, denotes him, who stands in such a relation to God, as the child to its father; him who is born of God v. 13. 3:5. Comp. 1 John 3:9.—1 Pet. 1:23. James 1:18, one who from his heart (not as the δοῦλος) is obedient to God, and acknowledges no other will but that of his Father, Rom. 8:14, and who, therefore, has no servile fear of God, but child-like and joyful confidence, Rom. 8:15. 2 Tim. 1:7. 1 John 4:18. Such an one is also loved in return by God with full paternal love, and is made an heir of the divine kingdom, Rom. 8:17. The full completion, however, of this filial and paternal relation, cannot be attained in this world, Rom. 8:23. In the fullest and most original sense, Christ is a τέκνον, or υἱὸς τοῦ θεοῦ, *Son of God*; believers become such through Him alone.

V. 13. This kindredness, however, is not obtained in any external manner, not by bodily generation, but through a Divine seed, 1 John 3:9, τὸ σπέρμα τοῦ θεοῦ, John 3:6, by a new inward principle of life which faith communicates. Αἷμα denotes meton. the seed, Acts 17:26. Wisd. 7:1, 2.

This of itself already intimates the antithesis to the following *ἐκ θεοῦ, of God*. But the Evang. still adds some explanatory phrases. It might seem most obvious to understand the twice occurring οὐδέ for οὐτε—οὔτε, as if there were a division; *σάρξ* would then stand in the sense of *woman*, and the meaning would be: "they are not begotten by earthly seed, that is, neither by the desire of woman nor by that of man." So Aug., Erasm., Lücke, and particularly, Schott. But if that meaning of *σάρξ* could only be proved!—Eph. 5: 29 does by no means belong here, and in Jude v. 7, this meaning is at least improbable. Besides, οὐδέ—οὐδέ is not easily interchanged in other parts of the New Testament for οὐτε—οὔτε, Winer, 3d Ausg. § 48. 3. Hence the supposition of a division is to be dismissed, and we are to translate: "not from carnal lust, Eph. 2: 3, and as little from the desire of man." Opposed to this is "by the counsel of divine wisdom" and "by the rational holy will of God."

V. 14. With the enthusiasm of an eye-witness, 1 John 1: 1, the Apostle now begins to delineate the glory of the manifestation of the Logos as man. Through Christ he himself had become such a child of God, as he describes in v. 13; how, then, should not the thought of that which he had received from this Son of God and man, transport him with the highest enthusiasm! *Σάρξ* signifies human nature in its present weak state, destitute of vital energy in relation both to spirit and body;—if by *σάρξ*, *body* alone were to be understood, it would result in the Apollinarian error, that Christ had no human spirit, Schulz von Abendm. s. 100. Comp. the doctrinal parallel passages, 1 John 4: 2. 2 John 7. Heb. 2: 14. 1 Tim. 3: 16. Phil. 2: 7. Rom. 8: 3. *Σκηνοῦν* can only mean, *to dwell, to stay*. It is, however, more probable that John purposely selected this word "to erect a tent," either to denote the transient continuance of the Son of God in this *lower* humanity; (our body is also called a tent, which will soon be broken down, 2 Pet. 1: 13, 14. 2 Cor. 5: 1; or

in order to represent him as a manifestation of the Shekinah. In regard to *ἐθεασάμεθα* comp. 1 John 1:1.—As to the *δόξα*, *glory* of Christ, we have to distinguish in John two different meanings. In the first place, he uses the word in the acceptation which is usual in the New Testament, that of denoting the glory which Christ and the believers have in the *regnum gloriæ*, in the glorified kingdom of Christ; in reference to Christ himself, then, *δοξάζεσθαι* is the same with his sitting at the right hand of God—participating in the Divine majesty and Sovereignty. This heavenly *δόξο*, is spoken of 7:39. 12:23. 13:32. 17:1, 5, 24. comp. Acts 3:13. A superficial interpretation of the Scriptures would in all these passages restrict *δοξάζειν* entirely to the glorification obtained “by the preaching of the Gospel,”—an interpretation in direct opposition to 17:5, 10, 24; in the last two passages, indeed, it would even do violence to the grammar. Against this superficial explanation, the treatise of Flatt is directed: *Effata Jesu, quibus Notio δόξασιμου Mortem ejus consecuturi continetur*, Symb. in Ev. Ioh. P. II.—In John the *δόξα* of Christ is also mentioned as something which appears in this life already; such is the case in the passage before us, and also in 2:11. In this place we are told directly what its manifestation is, namely, *χάρις* and *ἀλήθεια*, *grace and truth*—herein the hidden glory of God has appeared. In 2:11, it is manifested in his dominion over nature. These manifestations are to be regarded as single rays of that *δόξα* which is permanent in Christ. Luther always translates the verb *δοξάζειν* not quite faithfully “*verklären*, to transfigure,” instead of “*verherrlichen*, to glorify”—probably in imitation of the Vulgate which frequently has *clarificare*.—Ὡς answers here to the so called *Caph veritatis*, Gesen. Lehg. p. 846, Author's Comm. zu Rom. 9:32: “as it becomes him.” *Παρά* might be construed with *δόξα*, *δόξα λεηθεῖσα παρὰ τοῦ πατρὸς*; but it is better to connect it with *μονογενοῦς*, who is the only begotten “of the father,” Winer, 3d Ausg. s.

313.—*Πλήρης* is inaccurately constructed; it is to be connected with *μορογενής*, which immediately precedes. If we would explain *χάρις* κ. *ἀλήθεια*, we are first reminded of the usage of the Old Testament, where *חסד* ו *אמת*, *mercy and truth*, are so frequently used of God. It might seem best to consider this as a *Hendiadys*, *the fixed and sure grace of God*. But as John teaches the revelation of the *ἀλήθεια* by Christ in quite a peculiar sense, we must explain the other noun also as separate and independent. *Χάρις* in the New Testament, denotes on the one hand, *objectively*, the assurance of the divine favour; on the other hand, *subjectively*, the manifestation of it in man by the Spirit of God. Forgiveness of sins and the communication of the *πνεῦμα*, *Spirit*, is the peculiar gift of the Redeemer. *Ἀλήθεια* signifies in John, comp. on 1: 4, a state of harmony between man and God, practically and theoretically—a true knowledge of divine things, which, however, becomes only possible by living in them; the meaning, therefore, is: “in Him might be seen the divine glory, as the most perfect revelation of divine love and knowledge.”

V. 15. In v. 6, the testimony of the Baptist was mentioned by anticipation; he is now introduced as speaking in his own words. With a loud voice he proclaimed his testimony before innumerable multitudes. The perf. *κέκραγε* is one of those words which have the meaning of the present. The Evangelist places himself at a period of time, when the Baptist referred back to a testimony which he had given before the appearance of Christ, v. 26, 27; hence the use of *ἦν*, comp. v. 30. Concerning the statement of the Baptist, there are two suppositions deserving of notice; according to the one, *ἔμπροσθεν* as well as *πρῶτος*, is used to denote the higher dignity of Christ, so Chrys., Erasm., Calv., Mald., Lampe, etc.; according to the other, *πρῶτος* refers to pre-existence; so Luther, Calov, Cleric., Lücke, comp. particularly Beza. Some, like Bretschn. and Wahl, assume also in *ἔμπροσθ.*, the significa-

tion of time, and refer this too to the pre-existence of Christ. It must certainly be admitted, that *ἔμπροσθεν* in the classics, and in the LXX, has only the signification of time and place, and not that of precedence. Comp. however Gen. 48: 20. Nevertheless the *before*, which refers to space, denotes precedence in regard to the senses, as also Gen. 48: 20; it can therefore be used in this acceptation also, and it *must* be thus taken if we pay attention to *γέγονεν*; *γέγονεν* could not be used in reference to the eternal Being of Christ, but *ἦν* alone, as 1: 1. The positive *πρῶτος* for *πρότιος*, is found also, 15: 18, 1 John 4: 19. The allusion to pre-existence here is preferred by interpreters to that of dignity, because, as it is said, on the latter supposition that would be given as a reason which should itself be confirmed by reasons. This, however, is not exactly correct; the use of *γέγονεν* and *ἦν* produces a distinction. "He who comes after me has become greater than I, for even from the beginning he was greater than I." This deeper insight into the dignity of the Redeemer might have been communicated to the Baptist by a higher revelation;—that he had such, v. 33 shows. At the same time, however, many thoughtful Israelites of that period were acquainted with the fact that the Messiah would be a superhuman Being, Mal. 3: 1. Dan. 7: 13. Bertholdt, Christol. Jud. p. 131. Schmidt, Bibl. for Kritik. and Ex. Th. I. s. 38.—Justin Martyr, Dial. c. Tryph. pp. 226, 336, ed. Col.

V. 16. It is doubtful whether the following are the words of the Baptist, as is assumed by Orig., Erasm., etc.; or of the Evangelist, as, since the Gnostic Heracleon, Chrys. and others have supposed. There are three instances in John, where, according to the view of the latest exegetical labours, the Evangelist suddenly interrupts the discourse of the person speaking, and adds something of his own; besides this passage, 3: 16, and 3: 31. In a grammatical point of view, the assumption of such an interruption is forced; and, if it even

were not offensive in this case, where a *καί* or *ὅτι*, and in 3:16, where *γάρ* occurs as a part. trans., it would seem hardly admissible in 3:31, where such transition is not in the least intimated. If, notwithstanding this, any one would still assume that interruption, he could do it only on the supposition that those words could not be ascribed to the persons to whom they must be ascribed, if the Evangelist is not the speaker. But if the grammatical harshness were too great, it would still be necessary to inquire, whether the words in this passage and 3:31, might not be ascribed to the Baptist, and the words, 3:16, to Christ. Here, and in 3:16, this might possibly be done; whereas some particulars in 3:38, etc. as well as in v. 35, do by no means agree well with the conceptions of the Messiah, which we would expect from the Baptist, although other expressions on the contrary, as v. 34, suit perfectly well to the Baptist's conceptions of the Messiah. We must then—this is the only remaining alternative—suppose the existence of a high degree of prophetic inspiration by which that pious man was raised above himself, just as the exclamation before in v. 29 originated in such inspiration;—that he was favoured with prophetic revelations, he himself, as has been already stated, mentions in v. 33.—He who assumes that John gave false colourings to the discourses of Christ might also think that he here found a false ideal character given to the discourses of the Baptist.—In regard to the passage before us we decide in favour of the assumption that the Evangelist is speaking, since, in this case, the harshness of the interruption seems to us not so very great, and since the *ἡμεῖς πάντες ἐλάβομεν* (as praet.), 'we have all received,' from the lips of the Baptist would appear to us very strange. What the *πλήρωμα*, *fulness* is, is seen from v. 14. The second *καί*, *and truly*, is epexegetical. According to the ancients, the economy of the Old Testament is to be regarded as one *χάρις*, which was abrogated by that of the New Testament; but it contradicts the New Testament use of lan-

guage to employ for the Old Testament services the word, *χάρις*, characteristic of the New Testament plan of salvation; besides, the opposite is declared in v. 17. *Ἀντί*, 'instead—one in the place of another,' is the same as 'one alternating with the other,' hence immeasurable gifts of grace—gifts always new. Chrys. de Sacerd. c. 6. § 13, *ἐτέραν ἀντ' ἐτέρας φρονιδα*. Theognis Sentent. v. 344, *ἀντ' ἀνιῶν ἀνίας*. Thus is *παρά* used with the acc. elsewhere.

V. 17. The Evangelist mentions why he places the revelation of the New Testament so much higher: *there* was the νόμος, the commandment, which, until it becomes identical with the inclination of man, creates internal discord and rouses in him the feeling of the divine displeasure. The explanation of the antithesis see on v. 14. If we take *ἀλήθεια* here, as there developed, it forms at the same time the antithesis to the religious knowledge of the Old Testament, which, as a preparatory one, was only *σκιά*, a shadow. Bengel: *lex iram parans et umbram habens*, 'The law that prepares wrath and has a shadow.' But that *δόξα*, *glory* of grace and truth, even now passes over from Christ to believers, 17: 10.

V. 18. Such a revelation could not come from one who had been merely inspired like Moses. Inspired men may *hear* God, 6: 45, but the Son alone can *see* him. He only has that knowledge which springs from a unity of being, 6: 46. Christ is the person in whose connexion with the Father the filial relation is manifested in the most original and profound manner, see on 1: 12; He is, in the most comprehensive and peculiar sense, the *Son* of God. In the employment of that name, sometimes the one, and sometimes the other signification prevails, though, it should not, on that account, be regarded as the only one. The deeper reference to the mysterious unity of essence between Christ and the Father, and his higher dignity, prevails principally in John; but it is also evident in Matt. 28: 19. 11: 27, etc. Elsewhere the

reference to the theocratic dignity of the Messiah appears conspicuously, Matt. 16: 16. comp. with Luke 9: 20. Matt. 27: 40. Comp. with Luke 23: 35, John 1: 50. 6: 69. 10: 36. 11: 27, the reference to the higher nature of Christ not being excluded; he himself points to the fact, that the Messiah must have a higher nature, Matt. 22: 43.—*Εἷς*, 'he who is permitted to lie in the κόλπος, *bosom*, and who does lie in it.' The deep mystery of the connexion between the Son and the Father is presented to the understanding in the most intelligible form. According to the oriental custom, the most beloved one lies in the lap of the host, so that he leans his head on his breast, and *can speak familiarly with him and familiarly hear his words*, John 13: 25. This seems, also, in the present case, to be the principal point of comparison. In Latin proverbially: in gremio, sinu alicujus esse. Calvin: 'the breast is the seat of council.'

V. 19. By *καὶ αὐτῆ*, and *this*, the Evangelist refers back to v. 15. There, in the glow of inspiration, he had simply mentioned the testimony of the Baptist, and that by way of parenthesis: he now adduces it circumstantially. It may first be asked, whether this testimony of the Baptist is the same with that which occurs in Matt. ii. and Luke iii. There is a difference already between Luke and Matthew. According to Luke, the Baptist does not utter v. 16, 17 in c. iii. in connexion with the censure addressed to the Pharisees, but on another occasion. Now as Matthew generally pays less attention to the order of time than to the similarity of the contents, such is probably the case in the present instance. It is indeed possible, that the fact of which John had given the individual features, had been generalized by Luke, and that he therefore speaks of the same testimony of which John speaks; but still it may be easily imagined that the Baptist expressed himself at different times, and to different persons, concerning his relation to Christ, and that he did it in a similar manner; so that John may here speak of a testimony different from

that of Luke.—The Baptist remained near the Jordan, in the village of Bethany, and there he preached and baptized. The Sanhedrim, an assembly of seventy-two persons, ἀρχιερείς, πρεσβύτεροι and γραμματεῖς, or φαρισαῖοι, chief priests, elders, scribes or pharisees, who had the superintendence in matters of religion and law at Jerusalem, and who undoubtedly had early intelligence concerning the baptism which John had instituted, thought it necessary to inquire officially into his claims. They had the right of examining public teachers, Matt. 21: 23. As the representatives of the people, they are always called in John by way of eminence οἱ Ἰουδαῖοι, the Jews, 5: 15. 7: 11, etc.

V. 20, 21. In v. 20, we find both affirmation and negation, (comp. on v. 3, and 2 K. 18: 36,) because it was of great importance to the Evangelist to declare in the most definite manner that the Baptist had not at all thought of pretending to be the Messiah.—According to Mal. 3: 23, (or 4: 5), a man like Elias, with his spirit of fire, was to prepare the new dispensation of the Messiah by preaching repentance. The name Elias is found there in the same manner, as in other prophetic passages king David is called directly the Messiah, where the prophet certainly did not think of the personal re-appearance of David, Hos. 3: 5. Ezek. 34: 23. Jer. 30: 9. So 2 K. 9: 31, Jehu is called Zimri, on account of his similarity to Zimri. Now in as far as that prophecy was fulfilled in the Baptist, Christ also says that he was the expected Elias, Matt. 11: 14. 17: 12. However, as the Jews of that time believed in the metempsychosis, (Luke 9. 8, where the Jews take Christ to be John the Baptist resuscitated, Ios. de B. Iud. l. 7. c. 6. § 3,) and in general adhered to a rude and literal mode of interpretation, they expected to see Elias actually re-appear. With this reference, John replies to the question in the negative.—Ὁ προφ. comp. 7: 40. According to 2 Macc. 14: 13, 14, (4 Esr. 2: 16—18,) it seems that the re-appearance of Jeremiah was expected, (comp. Matt.

16: 4), who is there called emphatically the Prophet of the Lord, and that, in general, there were many traditions concerning this prophet, 2 Macc. ii.

V. 22, 23. As the Baptist treats them with the rude brevity of the ancient prophets, they continue to press him with questions, adverting at the same time to the fact, that they ask not in their own name. The prophet now discloses himself as the precursor of the Messiah, by referring to Is. 40: 3.

V. 24, 25. The carnal mind of those who had been sent, did not allow them rightly to apprehend the reply. Their traditions may have contained something concerning a baptism that was to be instituted by Elias, (see Lightf. Horae ad h. loc.) or by Jeremiah, as a rite which was to consecrate the members of the kingdom of the Messiah. John had freely acknowledged, that he was neither the Messiah nor one of those prophets. They, therefore, felt inclined to prohibit his performing that rite, Matt. 21: 25. V. 24 mentions particularly, that the messengers were Pharisees, hence they were the more scrupulous, in reference to ablutions also, Mark 7: 3, 4.

V. 26, 27. John testifies that he only performed a preparatory baptism, that this was not the proper baptism. Nonnus on 5: 35 says: The baptism of John was a light reflected from the water; the baptism of Christ was the light itself. John baptizes *εἰς μετάνοιαν*, to repentance, Christ *εἰς πίστιν καὶ ἄφεσιν ἁμαρτιῶν*, to faith and the remission of sins, —this is the antithesis between water, which purifies externally, and fire, (Luke 3: 16) which purifies internally; the humble man, therefore, says, that the relation of his baptism to that of Christ, was like that of water to fire. Comp. Ols. Comm. zu N. T. I. Th. s. 145. *Μέσος ὑμῶν*, among you, refers to the whole people, Luke 17: 21. The expression has something mysterious, as also v. 27. Concerning the time when John uttered this, see what is said on the follow-

ing verse.—*Αὐτός ἐστίν, he it is, and ὡς ἔμπροσ μου γίγονεν, is preferred before me, is removed from the text by Griesbach; but by no means on account of conclusive reasons. For an explanation of the words comp. v. 15. The unloosing of shoes was the occupation of slaves; frequently however, it was done by rabbinical disciples to their teachers. In Talmud Tr. Kiddushin f. 33: "All services which the slave does to his master the rabbinical disciple also does to his Rabbi." Respecting the construction of ἄξιός with ἵνα, and also ἐρωτᾶν, θέλειν, εἰπεῖν—see Winer, 3d Ausg. s. 277 sq.*

V. 28. The codd. decidedly favour the reading of *Βηθανία*. On the other hand, almost all the ancient interpreters read *Βηθαβαρᾶ*. In this they follow Origen. He indeed admits that almost all the codd. have *Βηθανία*, as is done also by Heracleon; but it is impossible that that Bethany is here meant, which is mentioned John 11: 18, since it was eight hours distant from the Jordan, very near to Jerusalem. Whereas the village Bethabara near the Jordan, where the Baptist had baptized, was shown in his time. But as we cannot neglect the authority of nearly all the codd., we must consider Bethany as the correct reading, and we must assume that there was another Bethany near the Jordan, in the district on the other side of the river, in Perea. Perhaps Bethabara is but another name for it, since *בֵּית עַבְרָהָה* means a *place of fording*, and *בֵּית אֲנָיָה*, a *place of shipping*.

V. 29. The chronological arrangement of the declaration of the Baptist in v. 26 is uncertain, and therefore also the explanation of *ἐπαύριον* in this verse. According to the first three Gospels, John made a similar declaration *before* the baptism of Christ; the mysterious *μέσος ἔστ.* also would seem to be more natural at a time when Christ had not been publicly consecrated by baptism. On that account Louis Capellus, Kuin., Lücke, etc. place those words *before* baptism. But in that case *τῇ ἐπαύριον* cannot mean 'on the next day.'

for that which is mentioned supposes the baptism to have already taken place. *Ἐπαύριον* therefore, has been taken in the more general meaning of *מָחָר*, *the future*, the same with *μετὰ ταῦτα*, *after these things*; this might be defended on the ground, that in v. 35, and 44, John makes use of the same word as determinative of time. Nevertheless, in other respects this expression cannot be justified as an idiomatic one. Therefore the harmonists Bengel, Hauber and others, as well as most commentators, place that expression after baptism. As respects its reconciliation with the first Gospels, Erasmus justly remarks, it is obvious (v. 29, 36, also v. 30,) that the Baptist repeats the same expression on several occasions. We therefore take *ἡ ἐπαύριον* in its usual signification.—*Ἴδε ὁ ἀμνὸς τ. θεοῦ*, *Behold the lamb of God*. John the Baptist, whom Christ himself calls the greatest of all the prophets of the Old Testament, had undoubtedly a very deep insight into the essence and nature of the Redeemer of Israel; his knowledge, therefore, is not to be measured by that of the other prophets of the Old Testament. Hence we need not be astonished when we hear him speak in this place of the import of Christ's death with that clearness which is peculiar to the New Testament. If he was a divine prophet, God may have favoured him with especial revelations—him, the last of the Prophets, who already beheld the morning beams of the Messianic Day; and then in the Old Testament he found the passage, Is. liii. from which the Divine Light bestowed upon him could develop the meritorious Passion of the Redeemer. With the exception of the Socinians and some Arminians, it has been the view of the whole Christian Church, that this declaration of the Baptist refers to the atoning death of Christ; of late, however, this ancient view has been simultaneously disputed in various quarters.—We explain thus: The Baptist calls Christ *ὁ ἀμνός*, *the lamb*, because that particular comparison in Is. liii. was present to his mind. The addition *τ. θεοῦ* as

also ἔργα τοῦ θεοῦ, *works of God*, 6: 28, means *well pleasing to God*. Αἶρεν ἁμαρτίας like לָקַח אֲשֶׁר. In some connexions this, undoubtedly, signifies 'to take away sin' like ἀφαιρεῖν; but by no means in every case. In Hebrew it is frequently the same with לָקַח חַטָּאת, and in Greek like αἶρεν, λαμβάνειν. Lev. 20: 19, 20. Ez. 18: 19, 20. Numb. 18: 22. Ez. 23: 35. It is also untrue to say, that αἶρεν in the LXX does not mean in general 'to bear' Lam. 3: 27. Job 21: 3. Gen 45: 23. Now as we may conclude from ἀμνός, that the Baptist had Is. liii. in his mind's eye, and as in v. 11 there it is said expressly; וְהָיָה כִּי יִשְׁחָט וְיִקַּח אֶת דָּמָיו, καὶ τὰς ἁμαρτίας αὐτῶν ἀνοίσει, it is in the highest degree probable, that in this case also αἶρεν has the meaning of 'to bear the punishment of sin.' This meaning is farther shown to be probable from the circumstance that in 1 John 3: 5 also the Apostle uses the formula αἶρεν ἁμαρτίας; and we are there compelled to connect with it the same conception which he elsewhere had of the death of Christ, 1 John 2: 2, etc. Finally, we are directed to this signification by the use of the language of Revelation, where Christ, in respect of his atoning death, is called ἀρνίον ἐσφαγμένον, *the slain Lamb*, Rev. 5: 6, 12. 13: 8. Peter also calls Christ the Lamb in this sense, 1 Pet. 1: 19. The singular ἁμαρτίαν is used in order to express the collective meaning. Objections have been raised by modern writers against this explanation, particularly by Paulus in his Comm. on the passage, Gabler, Meletemata in loc. Ioh. 1: 29, Ien. 1808—11, Kuinoel on the passage. Paulus, Kuinoel and some others, after the example of Faust. Socinus and Crell, take αἶρεν ἁμαρτίαν in the signification of 'to remove sin by his teaching;' but, as in that case, there would be no reference to the figure of the ἀμνός, which yet cannot be mistaken, Gabler adopts the meaning "he, the innocent martyr, endured the treatment of a sinful world, that was hostile to him," according to 1 Macc. 13: 17, where ἐχθρὰν αἶρεν, means *to endure hatred*. Both acceptations have something artifi-

cial, though the second recommends itself by the fact, that it takes into consideration the meaning expressed by *ἀμνός*; but, then, the expression *ἁμαρτίαν τ. κόσμου*, *the sin of the world*, seems unnatural in this connexion, if it is to signify 'the ungodliness, injustice of man.' The principal objections against the more ancient explanation are: 1. That *ἄρχειν* means *to bear*, in the profane writers and in some passages in the New Testament, but not in the LXX; still less does *ἄρχειν ἁμαρτίαν*, mean 'to bear the guilt of sin.' This objection is contradicted by the passages we have adduced. 2. That lambs were not those animals which were used for *sin-offerings*. This objection, which is, besides, not well founded, (Lev. 4: 32), is very naturally removed, since we cannot feel compelled to assume that the Baptist here paid minute attention to the theory of sacrifices. For, as Is. liii. was present to his mind, it was very naturally suggested to him, at the same time, to represent Christ as the lamb which bears the guilt of sin. It was even incumbent upon him to do it, as our opponents also concede, in order to represent Jesus as a holy and innocent being. If, now, he was at the same time desirous to set forth his endurance of the guilt of sin, how could he have selected another animal, which would have rendered his whole comparison destitute of dignity? Besides, he may have thought of the paschal lamb which was offered in commemoration of the deliverance from Egypt. The paschal lamb, it is true, was no sacrifice for guilt, but as it was offered in remembrance of the deliverance of Israel from bodily captivity—a deliverance secured through the free mercy of God—so Christ might be regarded as the true Paschal Lamb, which seals the deliverance of the spiritual Israel from spiritual bondage. At least, in other passages Christ is thus represented as the Paschal Lamb that was sacrificed, 1 Cor. 5: 7, Comp. John 19: 36. 3. It is objected that we cannot possibly suppose in the mind of the Baptist the conception of a suffering Messiah, who had been

so little known to the Hebrew prophets. We might meet this objection satisfactorily by saying, that we are justified in assuming a peculiar divine illumination in the greatest and last Prophet of the Old Testament; but all that is necessary is, to confine ourselves to the fact that the Baptist's thoughts were fixed on Is. liii. Besides, we find intimations which prove that the Jewish theologians were by no means unacquainted with the doctrine of a suffering Messiah. Were it even granted that no other prophetic passage beside this did contain the conception of a suffering Messiah; still it is well known, how single passages of a religious work may find admission to the susceptible minds of a nation and how they can disseminate certain views. How many doctrinal systems in the christian church, have been based on single biblical expressions, which sometimes have even been misunderstood! Now among the Jews the opinion was prevalent that the death of just men atoned for the whole people. Joseph. de Macc. § 1. 17. Book Sohar, Pt. III. p. 24: מִיתַת הַדָּוִד עַל הַכּוֹסֶת עַל הַיָּמִינִים, 'The death of the just atones for the sins of the world.' Talmud, Tract. Moed katon f. 28: "As the red heifer, so also the death of the just is sin-expiatory for the world." Under these circumstances how easily could individuals have arrived at an insight into the expiatory sufferings of the Messiah. That this was done, see Martini, Pugio Fidei, ed. Carpz. p. 852, et passim, particularly the remarkable passage from Bereschith Rabba and Pesikta, which is also given by Hulsius in his instructive work, though little known, Theol. Judaica, Bredae 1653, p. 309. Schöttgen Horae Hebr. II. T. ad Is. liii. Ps. xxii. etc. See also the Comment. of the R. Alschech on Is. 53: 1, and Schmidt, Bibl. für Kritik und Exegese, Th. I. s. 43—49. See on this section the treatise of Storr, Gramm. Bemerkungen über John 1: 29, in the Magazin of Flatt, St. 2. Hengstenberg, Christol. s. 274 sq.

V. 30, 31. On v. 30, see v. 15. Matt. 3: 14 seems to

contradict the declaration of the Baptist, that he was not acquainted with Christ. It would seem probable, also, that they were acquainted, from their relationship on the mother's side and from what had occurred in connexion with it. Most commentators remark here, that John was indeed personally acquainted with Jesus, but that he did not know him to be the Messiah. But from Matt. iii. the latter supposition seems to be incorrect. It is better, therefore, to assume with Beza, Lampe and others, that when the decisive moment of baptism approached, the Baptist was filled with an apprehension of his character, which by the appearance of the dove became a settled conviction. That the word *knowing* refers to a knowledge of the dignity of Christ, follows from v. 33, and likewise also from ἀλλ' ἵνα, "I knew not who he was, and yet (not but), I had appeared baptizing with water only that he might be manifested unto Israel."

V. 32, 33. *Μένειν* with ἐπί and the acc. here, as also in 3: 36, comprehends its coming upon him and its continuance there. Concerning βαπτ. ἐν πν., the baptism of the Holy Ghost, see on v. 26. The miraculous confirmation of Jesus as the Messiah did not take place on account of the people. For they, being entirely unacquainted with Jesus, could not have been particularly impressed with a fact like this, which would seem extraordinary only after the mind had been prepared, and had become convinced in regard to it. That a dove was hovering over him might have appeared to them as something accidental. Neither did it happen for the sake of Christ himself, for he was perfectly certain of his calling, and merely submitted to baptism τοῦ πληροῦσαι πᾶσαν δικαιοσύνην, Matt. 3: 15. It was designed therefore for the Baptist alone, who, as he himself says, had been directed by the Spirit of God to wait for this sign. As to the nature of the miracle, the dove is the symbol of holy innocence, as also Matt. 10: 16. Horus, Hierogl. l. I. c. 54: ἱστορεῖται ὅτι οὐχὸς λήν ἔχει τοῦτο τὸ ζῶον, 'it is related, that this animal is

without anger ; meekness and mildness are also expressed by it, qualities which belong peculiarly to Christ, who brings forgiveness of sins and restores the sinner ; Calvin, therefore, with propriety directs to Is. 42: 1. It may be thought, perhaps, that at this moment a particular gleam of light like a dove hovered over Jesus ; or that by a special act of Providence an actual dove passed by, and remained hovering over him for a time. In either case, the design of God to impress upon John a firm conviction of the Messiahship of Jesus, would have been attained. At the same time, however, it may be proper to assume in this as in many other occurrences, the existence simply of an inward fact—an intuition or vision produced in the mind of the Prophet by God. The case is not altered even though it be regarded as a Divine influence alone, without any self-creative act of imagination. Thus is the fact regarded by Origen in his book c. Cels. and by Theod. Mopsuest. The *ἐν σωματικῇ εἶδει, bodily form* of Luke, cannot be considered as an objection, for it belongs to the nature of such inward visions, that what is perceived by the internal faculty of intuition alone, is regarded as being seen externally with the outward senses. So Paul says, 2 Cor. 12: 2, he did not know whether that which he experienced happened externally or internally. On this passage Theod. Mopsuest. remarks very properly : *ἐῆλον δὲ ἐν-τεῦθεν, ὡς ἐν εἶδει περισιεραῦς γενομένη ἢ τοῦ πνεύματος κάθοδος οὐ πᾶσιν ᾤφθη τοῖς παροῦσιν, ἀλλὰ κατὰ τινα πνευματικὴν θεωρίαν ᾤφθη μόνῳ τῷ Ἰωάννῃ, καθὼς ἔθος ἦν τοῖς προφήταις, ἐν μέσῳ πολλῶν τὰ πᾶσιν ἀθεώρητα βλέπειν. Ἐπεὶ περιττὸν ἦν τὸ λέγειν, ὡς Ἰωάννης ἐμαρτύρησε λέγων τεθεῶσθαι τὸ πνεῦμα, εἶπερ ἅπαντας κοινωνοὺς ἔσχε τῆς θεᾶς τοὺς παρόντας,* 'It is hence evident that the descent of the Spirit in the form of a dove was seen by John alone with a certain *spiritual vision*, as was customary with the Prophets whilst in the midst of multitudes, to see things invisible to all. For it were better to say

that John testified, saying, he saw the Spirit, than if all present had likewise been spectators of the same vision.'

V. 34. On *υἱὸς τ. θεοῦ*, *Son of God*, see on v. 18. 'Ὁρᾶν' refers to the beholding of the sign, and on that account is in the praet.; but *μεμαρτύρηκα* seems also to be here in the praet. which extends into the present, as 3: 26. 5: 37, 45. 20: 29.

V. 35, 36. The Evangelist now passes over to Jesus himself, and again introduces the subject by adverting to the intimations which his beloved teacher the Baptist had once given of him. The Baptist remained separated from Jesus (3: 22 and 23) since his only calling was to prepare those who were susceptible of being influenced. He was once standing with two of his disciples, Andrew and John, when he observed Jesus coming towards them, (after having been baptized, Jesus had gone into the desert near Jericho, where he was tempted, and then remained near the Jordan); penetrated with love and reverence, he fixes his look upon him (*ἐμβλέπειν* v. 43), and draws the attention of his disciples towards him. That the 'other disciple' is the Apostle John, becomes very probable from the fact that all the circumstances are so minutely detailed, and that, in other places, the Evangelist does not expressly point to himself, but modestly refrains from making his personal relations conspicuous, John 13: 23. 18: 15. 19: 26, 35. The Baptist of course said more than the words here mentioned.

V. 37—41. Jesus walks thoughtfully before them; the two disciples hasten after him; He looks around and asks what they wish.—*Μένειν* for *ἦν*, 'to pass the night,' Judg. 19: 9. The young men are too modest to obtrude themselves at once as his companions; they are desirous of coming to him at a subsequent period.—Jesus, full of love, takes them immediately along with him. It was then four o'clock; attracted by Jesus, they remained till evening. He then dismissed them, in order to allow the seed which he had sown

to develop itself quietly. Beng.: *primae origines ecclesiae christianae*! 'the first beginnings of the Christian church!'

V. 42. There were many in Judea "waiting for the consolation of Israel," Luke 2: 25. 23: 51. The news that the Messiah had come, would touch their hearts most powerfully. Simon also belonged to them; Andrew therefore hastens immediately to him in order to communicate the joyful news. *Πρώτος* for *πρότερος* refers either to the fact, that both the young men sought Simon, and that Andrew first found him; or that both sought their friends, and that Andrew then first met with his brother.

V. 43. Possessing the deepest knowledge of human nature, Jesus sees through Peter; he sees in him that quality of reckless boldness which is combined with an undue degree of confidence in self. This character, however, purified and sanctified by the Holy Spirit, Christ foresaw would be peculiarly adapted for the establishment of the Christian church. As the eastern nations in general, and particularly the Hebrews, (so the sons of Jacob, Gen. xxx.) were in the habit of deriving names for their children from the particular circumstances accompanying their birth, so in after life also they loved to attribute to them epithets arising out of certain events, as was the case with Joseph in Egypt, Gen. 41: 45. The Rabbins were also in the habit of giving to their disciples certain by-names according to their characteristic qualities. Bash., *Clavis Talm.* p. 52. In like manner Jesus here applies to Simon a surname, which expresses his character, *Πέτρος*, *ἰσθῆς* the stone, the rock. Comp. the surname of John and James, Mark 3: 17.—Yet it is hardly probable, that Jesus adds *ἰδιὸς Ἰωνᾶ*, *son of Jonas*, in order to convey the same sense by that name. Besides, in solemn language the Jews were in the habit of adding the name of the father, as is certainly the case Matt. 16: 17. John 21: 17.

V. 44, 45. The distance from the lake Tiberias, in the

environs of which Jesus had remained, (see on v. 36) to Cana of Galilee, was about 20 miles; Christ, therefore, could arrive at that place in a journey of two days. But before that time the Redeemer was joined by several zealous young men, who were from the country near the lake. Bethsaida, a different place from that mentioned Luke 9: 10, which, for the sake of distinction, bore the epithet of Julias. This Bethsaida lay on the lake near Capernaum.

V. 46. Nathanael was probably the same person with the Apostle Bartholomew, for the others, who are mentioned here, are found afterwards among the Apostles, Nathanael alone excepted. Now in Luke 6: 14, where the Apostles are enumerated, a Bartholomew is put along with Philip, whereas John nowhere mentions a Bartholomew, but in 21: 2, he places Nathanael among the μαθηται. בֶּרְתוּלַיִם, son of Tolmai, is merely a surname. Philip says of Jesus ἀπὸ Ναζαρεθ, from Nazareth, because his parents lived there, and because he may not have been aware of his accidental birth at Bethlehem.—Concerning γράγειν cum acc., Rom. 10: 5, see Wahl s. h. v.

V. 47, 48. Galilee, situated on the boundaries of the gentile nations, was partly inhabited by pagans; this perhaps was the reason why the Jews in that place were less strict in obeying the law. That the country was peculiarly despised appears from Matt. 26: 69, 71. John 7: 52. From the last passage, it might also be inferred, that the Galileans were less occupied with Rabbinical studies, on which account they were by the pharisees numbered among the ἰδιώται. They were despised on account of their bad pronunciation; it was said that they understood nothing of the לְשׁוֹן הַקְּדוּשָׁה, the language of the learned. See Buxt. Lex. s. v. גְּלִילִי. Nay, the Talmudists have the proverb: אֶתְּרֵי גְלִילִי אֶתְּרֵי אֶבֶן, 'The Galilean is a block.' And Chrys. also observes: οἱ ἐκ τῆς Γαλιλαίας ὄντες ἀρροικνότερόν πως καὶ παχύτερον διέκειντο, 'Those that are from Galilee are more unpolished and

stupid than others.' *From Nazareth*, is placed first. The simple Philip does not enter into a scriptural inquiry ; he refers to the direct impression which he has received. Euth. : *ἔλκει τοῦτον ἐπὶ τὸν Χριστὸν, ὡς αὐτίκα πεισθησόμενον, εἰ μόνον γεύσεται τῆς διδασκαλίας καὶ ὁμιλίας αὐτοῦ*, 'He brings him to Christ as if he would immediately believe when he became acquainted with his doctrine and conversation.' Nathanael also shows himself free from pharisaical self-conceit. For, had not this been the case, he would have thought it impossible, on account of this prejudice from the very commencement, John 7: 52, that the Galilean Jesus should be the Messiah. Christ in the following clause refers to this simple love of truth.—*Ἰσραηλίτης, Israélite*, a name of honour, Rom. 9: 4. 2 Cor. 11: 22, a genuine descendant of the Patriarchs. *Δόλος* is equivalent to *ὑπόκρισις*, 1 Thess. 2: 3. Sir. 1: 30 (34); therefore, one who has internal piety.

V. 49. Nathanael, full of true humility, is conscious of his sincere inquiries after truth. He is surprised that Jesus recognizes it. Jesus is now desirous of showing him that he really knows his disposition. He refers to the situation of Nathanael under the fig-tree. Nathanael must have been in just such a state of mind, that in this respect Christ could appeal to it with the view of showing that he was right in considering him sincerely pious. The conjecture now presents itself, that Christ knew the heart of Nathanael in a supernatural manner, when he found himself in that situation. The words of Christ, however, intimate an external observation only ; that is, that he saw something in the external conduct of Nathanael, which enabled him, by his intimate knowledge of man, to cast a look into his inward being. It can be shown from passages in the Talmud, that the Jews were in the habit of studying the law, and of meditating on religious subjects under shady trees. It may therefore with probability be assumed, that Jesus observed this sincere young man, when engaged in such an occupation, or in

prayer, and that he thus learned the intense feelings of his heart. We might, perhaps, with Chrysostom assume that Christ, aware of Nathanael's being under the impression that Philip (who first approached Christ,) had probably spoken of his (Nathanael's) disposition, was now desirous of informing Nathanael, that he had not become acquainted with his state by information from others.

V. 50. Since Nathanael's mind was already excited and inclined to faith, this look of the Redeemer into his heart produces the deepest impression; he at once recognizes in him the Messiah. Concerning *ὄψις* *τ. θ.* which is here explained by *ὁ βλεψ. τ. 'Ι.*, see on v. 18.

V. 51, 52. The Redeemer perceives this implicit readiness of faith, but he at the same time sees that Nathanael has still low expectations of the Messiah; he wishes to conduct him to more elevated hopes. If we should take the following words literally, and refer them to certain angelic manifestations during the life of Christ, in the garden of Gethsemane, etc., there would be nothing in them which could have led the more sensual Israelite to higher spiritual expectations. Besides, what is said of the opening of the Heavens, can scarcely be tortured into a reference to an external, visible fact. In the passage, Matt. 3: 16, and Acts 7: 56, Heaven appears open to the inward intuition of the Baptist and of Stephen, but not to the outward eye. In the latter passage this is perfectly clear; and in general, *the Heavens opened* is a figure of the celestial kingdom which is accessible to all. The idiom *ἀναβ.* and *καταβ.* is elliptical, for *καταβ. ἐπὶ Χριστῷ καὶ πάλιν ἀναβ.* Since, now, the angels generally are ministering spirits between the higher and the lower world, so it is most natural to suppose that here also these words mean: 'you shall see the invisible world open, and the lower world receiving power from the higher, and the higher world again descending to the lower.' Such a connexion between God and believers is also intimated by Jacob's vision of the heav-

only ladder, Gen. 28: 12, where it is likewise said, that the angels ascended and descended. On this passage, Luther remarks very beautifully : " Therefore this account must be explained in a spiritual manner. When Christ became man and entered on his pastoral office, the Heaven was opened, and remained open, and since that time has never again been closed ; nor shall it ever be, though we may not see it with our bodily eyes. Christ hovers above us, but in an invisible manner. This is what Christ will say : ' You are now heavenly citizens, and have now your citizenship up there in the heavenly Jerusalem, and are in communion with the lovely angels who incessantly ascend from and descend to you.' " Calvin also : *multum autem errant meo judicio, qui anxie quaerunt tempus et locum, ubi et quando Nath. et reliqui coelum apertum viderint. Potius enim quiddam continuum designat, quod semper extare debebat in ejus regno. Fateor quidem aliquoties discipulis visos fuisse angelos, qui hodie non apparent. Sed si probe reputemus quod tunc factum est perpetuo viget. Nam quum prius clausum esset regnum Dei, vere in Christo apertum fuit.* In a similar manner, the words of Christ, Matt. 26: 64, are not to be taken literally. Zuinglius was the only one of the Reformers who believed that this passage has reference to actual appearances of angels, he referring it to the Ascension. *Τίος τ. ἀνθρ.*, *son of man*. The Fathers, the Reformers, and many moderns see in this expression nothing but a reference to his human nature, as Euth. on John 3: 13 : *ὁ κατὰ τὴν ἀνθρωπότητα υἱὸς ἀνθρώπου*, 'the son of man according to his humanity.' Some have ascribed to the word a particular emphasis, as Bengel, Lightf. etc., the *second* Adam ; Harduin and Mosche explain, man *κατ' ἐξοχήν*. By others, on the contrary, as Chemnitz, Beza, and in modern times by Scholten, in the very learned treatise, de Appellatione τοῦ υἱ. τ. ἀ. Traj. ad. Rh. 1809, the expression has been regarded as a reference to Dan. 7: 13, and has been translated directly : *the Messiah*. Most of

the modern writers have joined in this explanation, as Bretsch., Wahl, etc. Reference has also been had to the fact that in John 12: 34, ὁ Χριστός and ὁ υἱ. τ. ἀ. occur alternately, Luke 22: 69, 70 ὁ υἱ. τ. ἀ. and ὁ υἱ. τ. θεοῦ, Matt. 16: 13, 16. 20: 25, 31 ὁ υἱ. τ. θε., ὁ υἱ. τ. ἀ. and ὁ Χριστός. But these passages prove, by no means, that when Christ called himself υἱ. τ. ἀ., the Jews understood *this* name *directly* as the name of the Messiah; even in Dan. vii. they did not apprehend it *directly* thus; as, likewise, in that passage, the article is not added in the LXX. The name was not clear to them, John 12: 34, but from other predicates, which were added, they *concluded* that the Messiah must be denoted by it. It is also as little probable in itself, as it is incapable of demonstration, that the Jews should have designated the Messiah directly by the title of 'the Son of man.'—Scholten, indeed, assumes that Jesus by that name intended to *conceal* his Messianic dignity from the carnal-minded, see John 6: 15. The older view—which is likewise confirmed by the manner in which the writer of the Epistle to the Hebrews 2: 6, conceives of the υἱὸς ἀνθρώπου—is therefore to be preferred; according to which that name denotes Jesus with reference to the one aspect of his being, the true, archetypal man; as the other predicate υἱ. τ. θε. expresses the other aspect of his being [his Divine nature]. See Ols. Comm. zu N. T. Th. 1. s. 97. This explanation is also supported by the conclusion to which Jesus comes Mark 2: 27, 28. Now, inasmuch as the Messiah was to be this Son of man, this term mediately—and with reference to Dan. vii. very probably,—may denote the Messiah. So also Luke, 21: 27, seems to have referred to Daniel; comp. also John 5: 27. With great propriety does John join to this statement the following chapter, where the miraculous acts of Jesus are related as so many proofs of the intercourse which then commenced between heaven and earth.

CHAPTER II.

V. 1. A description of the first evidence of the divine strength and power which accompanied Christ.—The first inquiry is to what *τρίτη ἡμέρα*, *the third day*, refers. Most writers assume that it was the third day after the embassy to John, that v. 35 was the second day, and that *ἐπαύριον* therefore is in that place to be translated 'the next day.' But this cannot be admitted since in 1: 44 there is another *ἐπαύριον*. It is most natural to refer to the last *ἐπαύριον* in v. 44; on that day Jesus must have remained near the lake, because the same disciples were still with him; from the Galilean lake to Cana, he had a journey of about two days, see on 1: 45; on the third day, then, he might be in Cana.

V. 2. Joseph, the Father of Jesus, is not again mentioned in the narrative; he seems to have died. *Ἐκλήθη* perhaps the pluperfect, 'he had been invited,' (as also in profane writers, and especially in explanatory clauses as 4: 44. 18: 13), so that on that very account (1: 44) he intended to travel to Galilee; this is probable, since the mother of Jesus, (and probably his brethren also according to v. 12,) was already there.

V. 3. Two circumstances are here particularly striking : 1. That Mary, without any hesitation, seems to have expected a miracle. 2. That Jesus declined performing it, and that she, nevertheless, made preparations, as if he had declared his willingness. However strenuously the more ancient fathers of the church may have controverted the position, it still seems impossible to proceed satisfactorily without assuming that Jesus had previously performed miracles in the domestic circle (v. 11, beginning of his *public* miracles,) which suggested to Mary the thought, that she might expect one even on so unimportant an occasion. This oc-

casation did not seem to the Redeemer altogether befitting; he declined it. But his mother—perhaps not entirely without female vanity—does not suffer herself to be refused, and counts upon it, that he will yet indulge her wish. See other interpretations in Euth., Bengel, Clericus, etc. Compare also Wolf and Kocher.

V. 4. "Ὠρα, *hour*, frequently in John, and sometimes also in the others, 'the time fixed in the divine plan,' John 7: 30. 8: 20. 12: 27. 13: 1. 17: 1. Because the mother of Jesus knew not when that time was, and could not know it, he gives her this answer of reproof. "Ἦκει 'is come' for the pret., so also 8: 42. The phrase *τί ἐμοὶ καὶ σοὶ* 'what have I to do with thee' is a literal translation of the Hebrew *מִה-בִּי וְלָךְ*. Comp. Drusius. In the Old Testament it occurs Jos. 22: 24. Judges 11: 12. 2 Sam. 16: 10. 1 K. 17: 18. 2 K. 3: 13, and in the New Testament Matt. 8: 29. 27: 19. Mark 1: 24. The fundamental meaning seems to be: "What have we in common? Our relations are entirely different." The Persian translation is good: *چه کار با من*, 'Why do you interfere with my concerns?' It is then used to intimate that we do not wish to be disturbed or hindered by any one. It always implies reproof, though often a kind one, 2 Sam. 16: 10. Jesus, then, wishes to say to his mother: "Do not interfere with my affairs; we pursue different aims; you do not understand me." The reproof contained in these words is entirely appropriate to Christ, who in his official character was elevated above all human relations, though in other respects he was subject to them, Luke 2: 51. Comp. Mark 3: 33. Luke 11: 27, 28, and also the words of Christ to Peter, Matt. 16: 22, 23. The address *γύναι*, *woman*, is by no means contemptuous, but rather solemn, as also John 19: 26. In Dio Cassius, Hist. 51. 12, Augustus addresses Cleopatra thus: *θάρασει, ὦ γύναι, καὶ θυμὸν ἔχε ἀγαθόν*, 'Be of good courage, woman, and keep a cheerful mind.' Comp. Wetstein.

V. 5, 6. John perhaps only omits to mention, that Jesus afterwards intimated, that he would nevertheless satisfy the wish of his mother.—*Καθαρισμός*, the washing of hands before and after meals, Matt. 15: 2. Each *ὑδρία*, 'water-pot,' contained from seven to ten measures, (13½ gallons English.)

V. 8. *Τρικλίνιον*, a room consisting of three *κλίνας*, 'rows of cushions.' Among the Romans also he who presided over it and the director of the feast, was called *Triclinarches*. Petron. Satyr. § 27: *Triclinarches experrectus lucernis occidentibus oleum infuderat*. He is not to be confounded with the *συμποσιάρχης*, *Modimperator*, among the Greeks and Romans, who was chosen from among the guests, with the view of keeping order at the feast. See a very learned inquiry on the *Triclinarches* by J. E. J. Walch, Jena, 1753.

V. 10. *Μεθύσκομαι*, to be intoxicated. Of course we should not think of an extreme degree of drunkenness. Philo, de Plant. Noae p. 234. Fr.: *ἔστι τοίνυν τὸ μεθύειν διττὸν, ἓν μὲν ἴσον τι τῷ οἴνουσθαι, ἕτερον δὲ ἴσον τῷ ληρεῖν ἐν οἴνῳ*, 'To intoxicate with wine is therefore double; one is equal to being lightly affected with wine, the other is equal to being silly with wine.' Yet it does not hence follow that the guests were drunken, for the *ἀρχιτροφ.* ruler of the feast, only speaks of that which was common.

V. 11. Concerning *δόξα*, *glory*, see on 1: 14.—*Ἐπίστευσαν*. When John in certain cases, says, "then they believed," it does not exclude a preceding faith, but means only a renewing and thereby a strengthening of it. As in this case, so also below v. 22. 11: 15. 13: 19. Justly Orig.: *ἀντὶ τοῦ ἐβεβαιώθησαν. Τὴν γὰρ πίστιν ὡς ἐπὶ τὸ πολὺ μᾶλλον, ἐπὶ τῆς βεβαιώσεως λέγει.* Chrys.: *ἐπίστευσαν εἰς αὐτὸν, οἱ καὶ πρὸ τούτου θαυμάζοντες αὐτόν.* This also shows how greatly those are mistaken, who think that the miracle had no worthy aim in view. According to Paulus, Jesus had brought wine along with him, in order afterwards

to surprise the guests by producing it so unexpectedly and miraculously, and thus as a clever companion to make some pleasant wedding-sport. The serious, solemn address of Jesus, in v. 4, Paulus pretends to have been spoken "in a jesting tone of voice, in order to prevent his mother from spoiling, by her precipitance, the intended sport." According to him *δόξα* means "the generous humanity of Jesus" [his good-natured and jovial feelings], in regard to which they gained confidence (*ἐπίστευσαν*) because they had expected to find in the Messiah a morose seriousness!! Against the opponents of the miracle, see Heubner, *Mirac. ab Evang. Enarrat. Interpr. Gram.* 1807, p. 13. Flatt in *Süskind's Mag.* st. 14.

V. 12. Capernaum, not far from the entrance of the Jordan into the lake Gennesareth, is called in Matt. 9: 1, *ἰδίᾳ πόλιν*. Comp. Mark 2: 1. Christ probably tarried there in the house of Peter, Matt. 17: 24. *Ἀδελφοὶ τοῦ Ἰησοῦ* are, according to some, *relatives*, cousins; according to others, *brothers* of Jesus. This contest must not be considered as settled, because most modern writers have decided in favour of the former opinion, as Semler, Storr, Gabler, Eichhorn, Hug and Pott; see the detailed inquiry Prolegg. ad. Ep. Iac. Very important reasons are opposed to it; comp. Fritzsche, *Comm.* in Matt. p. 480, and the last treatise on this subject by Clemen, in *Winer, Wissenschaftl. Zeitschr.* I. 3. The best expedient would certainly be to assume, that Cleopas, a brother of Joseph and husband of Mary, the sister of Jesus' mother, died without children, and that then Joseph, the father of Jesus, in obedience to the matrimonial law married the widow left by his brother; in this case the *ἀδελφοί* would be real brothers of Jesus, and the Apostle James, the son of Alpheus, would yet be the same with the *ἀδελφὸς τ. κυρίου*, 'the brother of the Lord.' But this hypothesis advanced by Theophylact, is too artificial. Under these circumstances, we do not consider the inquiry as settled, but for the present adopt the meaning of *ἀνεψιοί*, *cousins*.

V. 14. Besides the three ante-courts of the temple, there was yet a larger external area, which contained a paved uncovered place enclosed by a great portico. This was the ante-court of the heathen; for this place was separated from the inner temple by a lattice-work, to which there was an ascent of four steps, and at the entrance of this lattice there was an inscription, that no *ἀλλόφρων*, *stranger*, would be permitted to go further.—Now many of the Israelites, that is, those who came from a distance to attend the feast, had no opportunity to carry to the temple cattle destined for sacrifice. There were, therefore, in this ante-court, venders of cattle, as well as of salt, flour, etc., who had *רִיבְנִין*, *shops*, there. So much noise was often occasioned by these dealers, that the worshippers were disturbed by it. The demand for cattle was so great, that on 'one Passover 255,500 paschal-lambs were counted, Jos. de Bello Jud. L. VI. c. 9. § 3. The money-changers remained there, partly in order to exchange coins, generally with great profit to themselves, (see passages of the Talmud in Lightfoot on Matt. 21: 12,) and partly, as is probable, in order to contract loans, Matt. 25: 27, which was not done without fraudulence; and all this in the house of God.

V. 15. Christ acts here by the authority of his Messianic calling. He had come to purify the theocracy in general. Immediately at the commencement of his official instruction he makes known the solemn import of his mission. When that multitude yield to Him, their submission is not to be regarded as the effect of his external chastisement, so much as the result of his holy prophetic earnestness, and of the reproaching conscience which reminded them of their sins. It is likewise necessary to consider the high degree of respect, which the Jews cherished towards every teacher of religion, and which was continually fostered by the pride of the learned Pharisees.

V. 16, 17. It should here be remarked how John indi-

vidualizes. Jesus speaks in the mildest manner to the dovesellers. The quotation is from Ps. 69: 10. *Ἐμνήσθησαν, they remembered*, a phrase which John uses in other places also, where he quotes passages from the Old Testament, 12: 16. It shows clearly how the *ἵνα πληρωθῆ* is to be understood in *some* quotations of the New Testament. Although these and *similar* phrases frequently denote the *actual* fulfilment of a prophecy, yet often, as in this case, they indicate a simple *application* of passages from the Old Testament. So plainly in Matt. 13: 14. 15: 7. 21: 16. John 6: 45. 7: 38. Acts 28: 25, to which may be added the quotation Matt. 2: 17. 18: 15, and John 18: 9 is also evidently in favour of it. Comp. Steudel on the quotation in these passages, in Bengel's Archiv. Bd. 7. St. 2. s. 424. In general comp. Knapp, Scripta, p. 608. The Rabbins and the Jews as a body had a minute knowledge of many passages of the Bible from their frequently hearing or perusing those sections which were read in the synagogues. In matters of every day occurrence, moreover, and still more in religious concerns, they were accustomed to express what they wished to say in Scripture language, or to adduce biblical parallels (*simile ex simili*); as is the case also with Christians well versed in the Bible. So in the Talmud, for instance, we find (Tr. Sota, c. ult.): "Since the temple was destroyed, שְׁמִיר, (a fabulous animal, see Buxt. Lex. Talmud.,) the streams of the grace of God, and pious men have ceased, as it is written Ps. 12: 2." Tr. Berachoth, f. 10. 2: "He who first eats and drinks and then prays, of him it is written 1 K. 14: 9: thou hast cast me behind thy back." In Hali-chot Olam ed. Bashuysen L. I. § 3: "R. Jehuda united himself with many in order to compose the sentences of the law; but this was not done until the Jews had peace under Antoninus, וְסִמְכוּ עַל מִקְרָא שְׁבִחוּב עַתָּה לַעֲשׂוֹת לַיהוָה, and therein they supported themselves upon the saying that is written, 'now is the time to offer sacrifice to the Lord.'" The

Eastern Christians also quote the Scriptures in this manner. In Barhebraeus, Chron. p. 326, it is said of the inhabitants

of the ruined city Edessa : ܩܘܡܐ ܕܥܝܪܐ ܕܥܕܝܫܐ ܕܩܘܡܐ ܕܥܝܪܐ ܕܥܕܝܫܐ :

ܩܘܡܐ ܕܥܝܪܐ ܕܥܕܝܫܐ ܕܩܘܡܐ ܕܥܝܪܐ ܕܥܕܝܫܐ "They

saw the anger, of which the prophet says : 'I bear the anger of God, because I have sinned.'" So frequently in Ephraem

Syrus. In order to connect certain facts with general religious sentiments of a similar character, the Mohammedans also

quote from the Koran by inserting the phrase : ܡܘܨܘܒ ܡܐ :

ܩܘܠ ܩܘܕܝܫܐ "according to what the great God says."

This observation, however, is of course not to be applied to *all* the quotations of the New Testament, which are taken

from the Old Testament. According to John 12: 16, we must suppose that after the glorification of Christ, and after

the illumination of the disciples by the communication of the Holy Spirit, which was connected with it, his whole life

appeared to them in a higher relation, and they also perceived its connexion with the preparatory institution of the Old Testa-

ment. In virtue of this insight, they now perceived in the prophetic declarations actual allusions to the appearance of

Christ. So also John 12: 16. On the manner in which this was a prophecy, consult what is said on the passage.

We come now to inquire whether the purifying of the Temple with which Christ here commences his official acts, is the

same fact with that mentioned by Matthew, 21: 12, and Luke, 19: 45, at Christ's third celebration of the passover, as Cam-

erarius first assumed, then Ziegler and Lücke ; or, whether the same fact occurred twice. In favour of its having oc-

curred *once*, it may be said, 1. That the individual circumstances prove no difference. 2. That such chronological de-

viations might perhaps be pointed out in other places also. 3. That it is not probable that the same fact should have oc-

curred twice in the very same manner. The force of the first ground assigned we admit; against the other two we contend. In behalf of the second ground appeal might be made to the fact that, according to Schleiermacher, Luke in 7: 36—50, relates the same fact which is found in John 12: 1—8, and Matt. 26: 6—13. Luke places it in the commencement of the teaching of Christ, whilst according to the others, it occurred at the time of his suffering. In this case, the chronological difference would be as great. Although much may be said in favour of this view, it nevertheless appears more probable to us that Luke relates a fact different from that of John and Matthew. And if this be so, we have no certain example of such an important chronological variation. Neither can it be said with propriety that a double purification of the Temple is something improbable. On the contrary, it would be altogether in consonance with the office and character of Christ to suppose that he checked those disorders every time he entered the Temple. It is certain also that at his second entrance he must have been aided by the increased regard they had for him, and by the remembrance of his former holy earnestness. For a positive consideration in favour of the opinion that the purifying of the temple related by Matthew and Luke was a different one, reference might also be had to the fact, that, at this time, no mention is made of any opposition to that holy act, because the authority of Jesus had become at that time more established.

V. 18. The Pharisees acknowledged, that a divine messenger had a right to purify the theocracy in the manner of the ancient prophets. It is plain that they understood Christ also, to have claimed divine authority for the performance of his act; they do not dispute, therefore, his right as a prophet, they only require a testimony concerning his divine mission. Comp. John 6: 30. *Λειπν.* like *ἀποδ.* or *ἐπιδ.* exhibere, 1 Macc. 6: 34. Herodian, Hist. II. 4, *ἐπιδειξάμενος πολλὰ σω-*

φρονα καὶ χρηστὰ ἔργα. So also 10: 32. "Ὅτι, not because, which gives the objective reason, but like γάρ, for, since, which presents the subjective reason. So 9: 17. 7: 35. Mark 1: 27.

V. 19. See the very learned treatise by Heydenreich, *Zeitschr. f. Predigerw. v. Heydenr. und Hüffell*, 2 B. 16, and at an earlier period Flatt, *Symb. in Ev. Ioh. P. I.* Should we consider the circumstances under which the Redeemer uttered these words, we might feel inclined to attribute to them a different meaning from that assigned by John. Christ had purified the seat of the ancient theocracy by a prophetic act. To establish his authority for the performance of that act by appealing to his resurrection which was yet future, and that too before the Pharisaic Jews, would seem to be very inappropriate. It is, therefore, much more easy to understand *ναός* here as significant of the entire system of the theocratic ritual, and to suppose Christ's meaning to be: if the old kingdom of God were entirely destroyed, he could in a short time produce from the ruins a new spiritual creation. In his conversation with the Samaritan woman, 4: 21, he again refers to this great change which he was to effect in the ancient worship. To the same conclusion we would be led by the total misapprehension of the Jews, who could easily have observed the fact had Christ pointed to his body or to the Temple; and especially by the positive meaning which they, Mark 14: 58, gave to his enigmatical expression, that instead of the *ναός χειροποίητος* he would in three days build one *ἀχειροποίητος*, *without hands*. It would then be necessary to suppose that John, as he himself says, did not suppose a reference to Christ was implied in that enigmatical expression until after the resurrection; and that he was led to apply it to him only by the coincidence of the three days. (From the circumstance that Hosea, 6: 2, speaks of an enlivening on the third day, Mercerus is led to the erroneous conclusion that a prophecy of Christ's resurrection is there *openly*, *aperte*, declared.) The expression is under-

stood in this sense by Henke, Herder, Lücke, and others. Among the ancients also Athan. Opp. I. 545, or c. Arium. In the mean time, however, the interpretation of the Evangelist may not only be justified on good grounds, but there are also serious objections against the other. For if Jesus used the expression τὸν ναὸν τοῦτον, as we must suppose he did, δεικτικῶς, he would necessarily have given rise to the mistake that he spoke of the building of the external Temple. And still further, how could Jesus possibly have meant the Jewish service merely, when he pointed to the outward temple, and used such words as are applicable only to an outward throwing down and building up? The demonstrative pron. τοῦτον is opposed to that spiritual interpretation of ναός. But this sense is rendered particularly difficult by the clause ἐν τρισὶν ἡμέραις, in three days. It is said to mean in a short time, and appeal is made to Luke 13: 32. Hos. 6: 2. But this is in entire opposition to the language. In Hos. 6: 2, חַדְשֵׁי חַדְשֵׁי עֲשָׂרָה does by no means signify a short time, but it is simply placed after the preceding עֲשָׂרָה. Here the plural is used instead of the dual, as it was translated already by the Arab. and LXX, μετὰ δύο ἡμέρας. The idiom is the same as found among us, "two, three," etc., see Isa. 16: 6. The Greeks also use the same retrogressively, χθὲς καὶ πρόωην for haud ita pridem, even in Homer already II. II. 303, χθὲς ἄ τε καὶ πρόωζ'. All the Rabbins understand the passage in Hosea in the same manner. Luke now translates this same formula analogously into Greek. It cannot therefore be proved that ἐν τρισὶν ἡμέραις means the same as ἐν τρίτῃ ἡμ. and that it is consequently equivalent to "in a short time."

The view of John, at the same time may also be vindicated on good grounds. That the Jews may still have misapprehended Christ even though he pointed with his finger to his body, will not appear so improbable if we reflect, first, that the allusion to the body lay too far from their apprehension; and

secondly, that their perverted will often designedly misapprehended; in which cases Christ did not deem it worthy to attempt a correction. As to the false witnesses, ἀχειροποίητος is an addition of their own, which consequently cannot have the spiritual signification advanced above. By ἀχειροποίητον ναόν they understood rather a temple descended from Heaven. But it will not seem strange that Christ should pledge his resurrection as a sign, if we reflect upon the New Testament representation of that doctrine; for according to it the resurrection is the key-stone and the sealing of the whole redemptive work. In the fact of the resurrection, then, the miraculous is not so much to be looked upon as its importance considered in relation to the whole redemptive work. Again, that Christ mentions the resurrection as a sign to the unbelieving Jews, need not call forth our astonishment, since it was his intention, on the one hand, to excite reflection by something so unexpected; and on the other, it is certain that the Redeemer had his eye at the same time upon the disciples. The passage in Matt. 12: 38—41, and 16: 4, where Christ also mentions to the Pharisees his resurrection when they asked a sign, is of great weight in support of the ancient interpretation. As to the strongly tropical, and therefore enigmatical character of the expression, we should not forget, that it is a prophetic expression. All prophetic expressions of Christ in the N. T. even when they refer to individual circumstances, are somewhat obscure. So John 21: 18, and 22; so also the comparison with Jonah, Matt. xii. and xvi. Finally, in explaining a declaration of Christ it is certainly necessary to lay some weight on the authority of one of his disciples.—If, now, we examine the individual words, we cannot say with Lücke, that violence is done to language by adhering to the interpretation of John. *Ἀνεῖν* like *καταλύειν*, is to *destroy*, Eph. 2: 14. 2. Pet. 3: 11. In the Hebrew and Hellenistic languages two imperatives, or one imperative and the future, can be so connected with each

other that the first imperative presents the condition; under which the second imperative, or the future shall take place, John 7: 52. Luke 10: 28. Comp. Winer, Gram. 3d Ed. s. 259. Paul also, 1 Cor. 6: 19., comp. 1 Cor. 3: 16, 17. 2 Cor. 6: 16, represents the body as the temple of God. Philo likewise calls it *οἶκος τις ἢ νεὸς ἱερὸς ψυχῆς λογικῆς*, 'a certain house or holy temple of the rational soul,' de Opif. m. p. 94. ed. Pf. With how much greater propriety could Christ represent his body as the true habitation of the Deity, in opposition to the temple, which was considered by the Jews as the eternal seat of God. Comp. Suicer, Thes. s. v. *ναός* and Orig. in the beautiful passage c. Cels. VIII. 19. Amongst the Jews also we meet with a similar idea. R. Moses Cheronensis says: *קָדַשׁ קְדוּשִׁים הוּא הַמָּשִׁיחַ מְקוּדָּשׁ מִבְּנֵי דָוִד*, "The Messiah is the most holy, who has been sanctified more than the sons of David.

V. 20. Herod had so greatly renewed, extended and embellished the second temple, that it was regarded as a new edifice. He commenced the building in the 18th year of his reign, 22 years before the birth of Christ. It was not completed till 64 years after Christ. But it is probable, that the building of the temple was frequently interrupted for a time, as often as a part constituting a whole by itself had been finished. And so it may have been when the Jews made that remark.

V. 21, 22. On 21 see v. 19. *'Enlor. they believed*, is to be understood as v. 11, which see.

V. 23, 24. Miracles were designed as directors to point men to the divinity which dwelt in the Redeemer, so that afterwards they might be induced to make more earnest inquiry. But carnal men could suffer themselves to be satisfied with mere outward satisfaction in miracles, and all the good they could see in them was to discern how they might promote their own ends by the gifts of the Messiah. Christ, therefore, did not commit himself to those in whom he re-

cognized no inward feeling of need. An instance of such men—though of the better class among them—is presented in the following narrative. See the address of Nicodemus 3: 2. *Eis τὸ ὄραμα* see 1: 12. The word *πιστεύειν* here denotes a weaker degree of faith; the commencement of a faithful attachment. So also 7: 31. 8: 30. 11: 45.

V. 25. An instance of it is given in 5: 42, Matt. 9: 4. Comp. 6: 64.

CHAPTER III.

V. 1, 2. Among the great multitudes in Jerusalem, whose attention had been drawn to Jesus, there was an *ἄρχων*, a member of the Sanhedrim, 1: 19. During the day, he was afraid to come to Jesus; on account of his rank he wished that his attachment might remain concealed, 7: 50. The plur. *οἱ δαμεν*, *we know*, probably refers to those who were of the same mind with himself. Now, as far as it appears from this passage, he acknowledged Jesus to be divine. Comp. on this whole section, the treatise of Knapp, *Scripta varii Arg.* no. VI. and C. A. Fabricius, *Comm. in Ioann.* 3: 1—21. Gött. 1825.

V. 3. The reply of Jesus seems not appropriate. Yet he looks into the heart of Nicodemus and attacks the fundamental error of his disposition. So does the Redeemer frequently, 8: 7. 6: 26, 35; he also himself says that his discourses were delivered with reference to the disposition of those whom he addressed, 6: 64, 65. Nicodemus is acquainted only with an external kingdom of God. Yet he possessed, undoubtedly, a susceptibility for the higher life. This is manifest from his willingness to be instructed; otherwise, Christ would have rebuked him much more severely. Thus Zuin-
gius: *adeo nova est doctrina quam doceo, ut nemo capere pos-*

ait nisi renascatur; 'the doctrine which I inculcate is so new that no one can receive it unless he is born again.' The meaning of βασιλ. τ. θεοῦ, *kingdom of God*, must here be explained. The Jewish theologians regarded the heavenly world of spirits either under the image of a family of God, אֱלֹהִים אֱלֹהִים, or they considered it under the image of a state;—the angels as princes and citizens, God as the king. Again, the Jewish theologians knew of their external theocracy, that it was designed to represent a royal priesthood and people consecrated to God, Ex. 19: 6. Now, on account of this destination, they regarded their theocracy as an earthly image of that heavenly realm of spirits, and named it מַלְכוּת שָׁמַיִם, *heavenly state*. But as it was obvious that the ancient theocracy did not fully realize this elevated destination, and as the prophets had pointed to the Messianic time as that, in which the theocracy should be glorified, and brought nearer to its true state, the Messianic kingdom received, sensu eminentiori, the name of מַלְכוּת שָׁמַיִם. So it is already in Dan. vii. in the Chald. Targum on Is. 40: 9, in the Medrasch on Schir Haschirim, and in many other places. Synonymous with this term were also the expressions עִירָא דְּעִלָּא, *higher world*, עִירָא דְּבֵיאָא, *future world*, דְּיִרוּשָׁלַיִם דְּלְעֵלְיָא, *the Jerusalem above*. All that the Christian doctrine permits the Christian to hope concerning his fellowship with Christ in a future life, the Israelite expected from the Messianic kingdom. In this the idea of *an hereafter* was disclosed to them; for the dead were then to rise, in order to participate in it. This meaning of the word, peculiar to the Old Testament, now passed over into the writings of the New Testament; only with such modifications as were consistent with the fact, that the Messianic period had actually commenced with Christ. According to the revelation of the New Testament, we must now distinguish two divisions of the Messianic period; the one, in which it is something that develops itself internally, and the other when it will appear externally visible and glorified,

at the end of time. In the one point of view, then, the βασιλ. τ. θ. is something internally *present*; in the other aspect, it is something externally *future*, though both are essentially the same, and the latter is only the highest completion of the former. Among the recent writers, Olshausen has apprehended the conception of βασιλ. τ. οὐρ. in the most spiritual manner, Comm. zum. N. T. Th. I. s. 150. In the most general sense we should translate: The Messianic kingdom; but, at the same time, it will be necessary to keep in view the development given above, in order to be reminded of the different references involved in the expression.—*ἰδεῖν* according to the Hebrew idiom, as well as *γεύεσθαι*, means *to experience*, Pa. 89: 49. 16: 10, infra 3: 36. 8: 51, 52, etc. *ἄνωθεν* may be the same with *οὐρανόθεν*, *from heaven*, v. 31. 19: 11. Jam. 1: 17. So Orig., Theophyl., Erasm. Philo also, de Gig. ed. Fr. p. 285, uses the expression *ἄνωθεν φιλοσοφεῖν* to designate a heavenly mode of thought, for which Mangey unnecessarily wishes to substitute *ἀνόθως*. The *ἐκ θεοῦ γενν.* 1: 13, might then be compared with it. But it is better in the sense of *πάλιν*, for so Nicodemus understood it, v. 4, since *δεύτερον* stands there in the place of it; and in regard to this point simply Christ could not have been misunderstood by Nicodemus, for the conversation was carried on in the Aramaean language, in which there could be no word of a double meaning used; this manner of apprehending it is also confirmed by the Syriac and Coptic translations, by the Vulgate, and by almost all modern interpreters. The phrase then, corresponds to *ἀναγέννησις* and *παλιγγενεσία* 1 Pet. 1: 3. Tit. 3: 5. Birth gives a new existence. Christ therefore means to say: "he who wishes to enter into the spiritual kingdom of the Messiah, must receive a new existence, a new principle of life." Comp. on 1: 12.

V. 4. It seems strange, that Nicodemus could misapprehend so grossly. But it is likely that the question is to be

taken thus: To be born again—it cannot be understood literally; how then is it to be understood?

V. 5. The Fathers of the church, and after them the interpreters of the Roman and Lutheran churches, almost universally take *ὑδωρ* here in the sense of Christian baptism only. And this in fact is the sense which most readily offers itself to the reader; among the moderns also it is so understood by Tittmann, Knapp, Fikenscher and others. It is also strongly confirmed by the parallel passage in John 5: 6, where *ἐν ὑδατι καὶ αἵματι* is referred to baptism by far the greatest number of interpreters, and lately by Lücke also. This view is not less supported by the intimate connexion in which baptism and regeneration are generally placed in the New Testament, Eph. 5: 26. 1 Pet. 3: 20. Tit. 3: 5. To those, however, who regard the baptismal water only as a signaculum, *seal*, it seems strange that the Redeemer should place so much importance upon this sign. On this account that view has been dismissed by the interpreters of the Reformed church, as well as by the Arminians and the modern interpreters. Many, like Calvin, take *spirit* as epexegetical of *water*: *aquae spirituales non fluviales*, and appeal to the hendiadys, Matt. 3: 11. So also in Winer, Ex. Stud. p. 140. Others, like Grot. and Teller, understand a hendiadys reversed: *spiritus aquae instar emundans*. Some, as Cocc. and Lampe, understand by *ὑδωρ* the *obedientia pura* of Christ. Zuinglius: *intelligit per spiritum coelestem operationem spiritus Dei; per aquam cognitionem, claritatem, lucem coelestem*. Others, like Beza, Beausobre and Herder, suppose that Christ referred to the then well known rite of John's baptism or that of proselytes, and, as Beaus. says, it may be translated without hesitation: *Si quelqu'un n'est né non seulement de l'eau, mais aussi de l'esprit*, 'If any one is not born, not only of water but also of the Spirit.' Some also think of a mystical, ethereal element—the higher water—out of which the spiritual body of man is formed, so Schubert (in v. Meyer Blätter

für h. Wahrh. II. 76. Ueber einige Bed. des Worts Wasser in der Schrift,) and also the Ev. Schullehrerb. Heisen in a Dissert. von 1727, shows that the Rabbins spoke of a heavenly water in a mystical sense, and he believes that allusion is here made to the history of Creation, where *the Spirit moved upon the face of the waters*. Finally, according to Erasm. πνεῦμα is to be understood of the air; Christ places figuratively the two purest spiritual elements in opposition to the gross earthly birth. The view of Olshausen is peculiar: "The ideas of birth and creation are very nearly allied; as in creation now water appears as the passive material and Spirit as the forming power, so also in the γεννηθῆναι ἐξ ὕδατος κ. π., *being born of water*, etc. the Spirit is the creative power of regeneration whilst water is the feminine principle, in repentance the purified element of the soul, which becomes as it were the mother of the new man . . . The interpretation, then, which refers this to baptism, is entirely correct, only it must be understood as intimating not the *sacrament* but the *idea* of baptism."—Our opinion is, that we must commence with the opposition which is almost always made between the *water-baptism* of John and the baptism of *the Spirit* by Christ, John 1: 26, 31, 33. Luke 3: 16. Acts 1: 5. The baptism of water denotes the baptism of repentance, 1: 26; the baptism of the Spirit is that of an inward purification, of a life-giving faith. Both must be united in genuine conversion. If we explain thus, (Lücke comments excellently on this passage,) the reference to Christian baptism is immediately comprehended within it. It is very possible, however, that this term may have had still other significations which were more intelligible to Nicodemus, as for instance this, that he was directed to the ablutions already known to him, in order to apprehend them in a more spiritual manner; perhaps, also, by baptism he was to be exhorted to an open profession of Christ.—An inquiry might also be instituted concerning the profounder meaning of the symbol of water.

V. 6. The neut. *τὸ γεγεννημένον* (comp. the neut. 6: 37,) denotes universality, and can therefore be resolved into the masc. plural. *Ἐκ σαρκός*, of the flesh, like *ἐκ θελήματος σαρκός*, 1: 13. What is begotten in this sensuous way is our lower humanity, which is also destitute of the higher spirit. Calvin: *insulse Papistae theologastri ad partem quam vocant sensualem restringunt carnem, quia hoc modo ineptum esset Christi argumentum, secunda nativitate opus esse, quia pars nostri vitiosa sit. Quodsi caro spiritui opponitur, tanquam corruptum integro, perversum recto, pollutum sancto, inquinatum sincero, inde colligere promptum est totam hominis naturam uno verbo damnari. Omnes cordis affectus pravi sunt, quia carnales.* 'To restrict the term flesh to that part which is called sensual, as is done by the Papistical *belly*-theologues, is foolish; for if that were correct, Christ's argument that we need a new-birth because a part of us is depraved, would be entirely insipid. But if flesh is opposed to Spirit as if it were corruption opposed to integrity, perversion to rectitude, pollution to sanctity, iniquity to candour and uprightness, then it is plain to perceive that the whole nature of man is condemned in one word. All the affections of the heart are depraved because they are carnal.' See Luther's preface to the Epistle to the Romans, Knapp on the passage, and the full philological and doctrinal development of the meaning of *σάρξ* in the author's Comm. on the Epistle to the Romans, 7: 14. That which is produced in the course of natural generation is wanting in the higher element of life, *σπέρμα τ. θεοῦ*, 1 John 3: 9. This can only be attained by means of a new generation, effected through the Divine Spirit. The common explanation is: "that which is produced from humanity destitute of the higher principle, is also wanting in the higher Spirit,"—its variation from ours is merely formal. It is to be observed, however, that thus understood, *σάρξ* and *πνεῦμα* must be taken in the abstract "the Human—the Spirit of God."

V. 7, 8. A pause follows:—Nicodemus has a presentiment of what the Redeemer means to say, and stands lost in thought. Christ assists him by a comparison, taken from the world of sense. At that moment, perhaps, the voice of the tempest was heard through the night. “The wind of the storm,” Christ begins, “blows with a free and unfettered force; you perceive its power, but its beginnings and its termination vanish without the slightest trace. So the Divine Spirit rules with free omnipotence; you experience His working in the inward man, but his first beginnings and the limit of his operation lay hidden in darkness far from human sight.” The use of *πνεῦμα* in preference to *ἄνεμος* was occasioned by the fact that Christ wished to have reference to the *Spirit*;—as in the Hebrew *רוּחַ* both meanings are combined. That the Holy Spirit however cannot be directly meant by *πνεῦμα*, as is thought by Orig., Aug., Beng., etc., becomes manifest from *οὕτως* which is expressive of comparison. In Eccles. 11: 5 also, wind is an image of the Inexplicable; in 1 Kings xix. it is an image of the silent, concealed operations of God; in Xenoph. Mem. 4. 3. 14, an image of the Deity invisible in essence, but to be traced in his works.—*Θέλειν*, *to will*, designates the free, unbounded choice, comp. Wahl s. h. v. and Matt. 17: 12.—Chrys.: *ἐπειδὴ οὐκ ἦθει τί ποτέ ἐστιν ὁ φησι, τὸ γεγεννημένον ἐκ πν. πν. ἐστι, λοιπὸν αὐτὸν πρὸς ἑτέραν μετατρέπει εἰκόνα, οὔτε εἰς τὴν τῶν σωμάτων ἄγων παχύτητα, οὔτε περὶ ἀσωμάτων καθαρῶς διαλεγόμενος· οὐδὲ γὰρ ἐδύνατο ἀκούων χωρεῖν ἐκεῖνος· ἀλλ’ εὐρῶν τι μέσον σώματός τε καὶ ἀσωμάτου, τὴν τοῦ ἀνέμου φορὰν, ἐντεῦθεν αὐτὸν ἀνάγει. εἰ δὲ λέγει ὅπου θέλει πνεῖ, τὴν ἀπὸ φύσεως φορὰν τὴν ἀπόλυτον κ. μετ’ ἐξουσίας γινομένην δηλοῖ, κ. ὅτι διαχεῖται πανταχοῦ κ. ὁ κωλύων οὐδεὶς τῆδε κάκεισε φέρεσθαι. Τὴν φωνὴν ἀκ., τουτέστι τὸν πάταγον. ὥσπερ οὖν ὁ ἄνεμος οὐ φαίνεται, καίτοιγε φωνὴν διδοῦς, οὕτως οὐδὲ ἡ τοῦ πνευματικοῦ*

φαίνεται γέννησις ὀφθαλμοῖς σώματος, καίτοιγε σῶμα ὁ ἀνεμος, εἰ καὶ λεπτότατον.

V. 9, 10. Nicodemus probably comprehended more and more the meaning of the divine Master, but for such a change he felt himself to be wanting in strength. Here also the young Prophet meets the aged teacher of the Law with divine authority. Passages like Ps. 51: 12. Ez. 18: 31. Jer. 31. 33. Ez. 36: 24—28, might well have taught him, whose power is active in man, and how we are made participant of his influence.—The article stands before διδ. Erasm., Knapp: tu ex eruditione notus ille et clarus Israelitarum doctor es, 'You are well known on account of your erudition and a celebrated teacher of the Israelites.' A different explanation is given by Bengel.

V. 11. We—the prophets, with immediate reference to Christ and the Baptist. You—the Jewish teachers, puffed up with a dead knowledge of the law. Olshausen has: "λαμβ., comp. 1: 5, 11, 12, is also to be understood of the reception and assimilation of *essential being*, not of receiving mere representations. The energies of the Spirit alone can awaken new life within; it cannot be done by altered representations or modified conceptions."

V. 12. The influence of the Divine Spirit in effecting the new birth of man, was a fact which, to a certain extent, and in a certain manner, was also experienced by holy men of the Old Testament; and it may be said to be a standing and admitted fact upon the earth. In contrast with it, Christ places the wonderful counsels of God in regard to the kind and mode of redemption, and calls them thus contrasted ἐπουράνια, *heavenly things*, which He himself knew only by his more intimate oneness with the Father, John 1: 18. So Orig. Beng.: Regeneratio est ex coelo, non quidem in coelo, est quidem illa in margine coeli, 'Regeneration is from heaven, not indeed in heaven, but as it were on the brink of heaven.' Comp. John 6: 61, 62. Some few interpreters, after the ex-

ample of the Pseudo-Aug. in *Quaest. in N. T. Q.* 59, explain it differently. Beza: *Si crasso et plebeio stilo loquentem non intelligitis et ideo loquentem repudiatis—nec enim doctrinam suam terrenam vocat, sed ipsius tradendae modum, 'If you do not understand him speaking in a coarse and plebeian style and therefore reject him—yet he does not call his doctrine earthly, but the manner of communicating it.'*

V. 13. *Kal* like *καίτοιτε*, 3: 32. 8: 54. 17: 25. To ascend into heaven and descend—a figurative expression descriptive of the fact, that his *being* was with God whilst his *manifestation* was in humanity. It contains no reference to the ascension of Jesus. "No one has ever been able to go out of humanity and ascend up to heaven to examine the mysteries of God (v. 31,) except He who from a higher state of existence entered into humanity, whilst at the same time he still continues to retain a super-human *being*." 'Ο *ὦν* has generally (e. g. by Frasm., Ernesti, etc.) been regarded as the part. impf., the same with *ὄς ἦν*. Now, although this is admissible, the connexion here rather indicates the proper meaning of the present. Comp. *εἰμί* 7: 34, 36. The descending is again limited. Of the humanity of Christ, the other essential feature is mentioned, viz., that the Divinity does not cease to be immanent in this humanity. See Fritzsche de Revel. *Notione Comm.* p. 48.

V. 14. Christ now intimates something concerning that *ἐπουράνιον*, *the heavenly*. Comp. on this passage the ingenious treatise of Menken: *ueber die ehrene Schlange*, 2te Ausg. Bremen 1829, whose ideas have been partly criticised and partly farther developed with much learning, but with little solidity, by Kern: *ueber die ehrene Schlange in Bengel's Theol. Archiv*, 1 B. 1, 2, 3, st. See also Heydenr. s. 73. By a fact taken from the Old Testament, which was well known to one learned in the Scriptures, the Redeemer shows him what he would be for the world. In this intimation there is much more contained than Nicodemus, *at that time*, could

comprehend. Moses erected a brazen serpent for the Israelites, who were stung by poisonous serpents; he who looked upon it with confidence in the word of Jehovah, Wisd. 16: 6, 7, was healed of his malady. The Redeemer intimates by it, 1. His future elevation on the tree of the cross. Some, like Ammonius among the ancients, and Paulus among the moderns, take ὑψοῦν in the ordinary signification, *to glorify*. But, not to mention other reasons, the authority of the disciple who interprets must be of great weight with us; in 12: 33, he refers the expression to the manner of Christ's death. This meaning is obviously found also in 8: 28. In the Aramaean ܩܦܝܐ means, *to elevate*, but also *to hang, to crucify*, Ezra 6: 11. In Syriac ܩܦܝܐ, *the cross*. In the Test. XII Patr. p. 739: ἐπι ξύλου ὑψοῦν, 'to raise upon a cross.' Yet Christ may have used this word designedly in order to connect with it a double meaning, as Theoph., Calv., Semler, etc. assume, viz. 12: 32. Even his deep humiliation was the root of his elevation, Col. 2: 15. 2. The Redeemer intimates by it, that through his elevation on the cross—which is the highest point of his holy obedience—the power of the kingdom of darkness would be broken, Col. 2: 14, 15. The suspended serpent denoted that the power of the poisonous serpent was overcome, but only 3. For those who believed. As in the one case a faithful reliance on the word of Jehovah in those who looked upon the serpent, which figuratively represented the vanquished power of evil, was the sole condition of being healed; so in the latter case also, a faithful look upon the Redeemer is the only condition of salvation. Δεῖ points to the fact, that the whole work of redemption proceeds from a certain internal divine necessity, Luke 24: 46. Matt. 16: 21. Concerning *υἱὸς τ. ἀ.* see on 1: 52.

V. 15. The second and third point of the comparison is developed. He who remains without *faith* in the Redeemer, becomes a prey to ἀπώλεια, *destruction*; he who *believes* in

him, has eternal life. The Scriptures mention two kingdoms, the one of life and light, the other that of darkness and death. The first is, where the life is from God ; the second, where man continues in a selfish life. These kingdoms exist in the present order of things, but they extend also into that of futurity. The first kingdom forms a spiritual union with the invisible realm of unfallen spirits ; the other, with that of the fallen ones. It is always necessary to remember the complex character of these ideas, when John mentions the opposition between *ζωή* and *θάνατος*, *life and death*. Comp. the development in the author's Comm. on Rom. 5: 12. 7: 9.

V. 16. Translation into the kingdom of light and life is effected through the objective act of the Son of God by his manifestation in fallen humanity, and by its restoration again, of which the highest point was the holy death of the Innocent One. *Λιδόναι* like *παραδιδόναι* Luke 12: 19. Gal. 1: 4. Comp. Rom. 8: 32. Tit. 2: 14. Similarly 1 John 4: 9.—According to Erasm., Rosenm., Paulus, etc. the Evangelist here begins to speak. But to suppose that he broke off so abruptly without any intimation, would be harsh. Comp. on 1: 16.

V. 17, 18. The design of God in sending his Son was the salvation of the world—if they are lost it must be through their own guilt in withdrawing from his light and life. Comp. also 12: 47. Acts 13: 46. The judgment refers not merely to the future state ; it begins already here. We exclude ourselves from receiving the Son of God by faith, and from confidence in him—this is the punishment. God, then, judges no one except him who judges himself. In other places also, the Scriptures represent the judgment of God in regard to sinners, as simply another mode of that judgment which the sinful man pronounces upon himself, John 9: 39, 41. comp. obs. on Rom. 1: 24. Chrys. : *ἢ τοῦτο φησιν, ὅτι αὐτὸ τὸ ἀπιστεῖν ἀμετανόητος κόλασις (τὸ γὰρ ἐκτός εἶναι τοῦ φωτός καὶ κατὰ τοῦτο μερίστην ἔχει τὴν τιμωρίαν), ἢ τὸ μέλ-*

λον προαναφωνεῖ, 'He means to say this, either that unbelief itself, unrepented of, is punishment, (for to be without the Light, even this brings the highest torment,) or that he declares beforehand that which is about to come.' On the meaning of κρίνειν and κρίσις comp. the treatise of Flatt in Symb. P. I.

V. 19—21. Why do men pronounce this dreadful self-condemnation, in excluding themselves from the Light? Because they love darkness rather than light. Pascal 1. 3, il faut aimer les choses divines pour les connoître. 'It is necessary to love divine things, in order to know them.' Aug. : Erant mala opera eorum? Quid est hoc? Quorum enim erant bona opera? Sed dilexerunt, inquit, tenebras. Ibi posuit vim. Multi enim dilexerunt peccata sua, multi confessi sunt; quia qui confitetur peccata sua et accusat, jam cum Deo facit. Accusat Deus peccata tua, si et tu accusas, conjungeris Deo. Oportet ut oderis in te opus tuum et ames in te opus Dei. Cum autem inceperit tibi displicere quod fecisti, ibi incipiunt bona tua opera, 'Were their works evil? What is that? Whose works are good? But, says the Apostle, they LOVED darkness. Here he places the emphasis. For many have loved their sins and many have confessed them; but he who confesses his sins and accuses them, he is now on the side of God. God accuses your sins, and if you accuse them also you are joined with God. It is necessary that you should hate your own work in you, and love the work of God in you. But when that which you have done begins to displease you, then your good works commence.' Πᾶς γὰρ, every one,—a position which is confirmed by the whole history of man. Φαῦλα πράσσειν, like ἀμ. ποιεῖν, 1 John 3: 9, to live in sin. Ἐλέγχειν like φανεροῦν, by which it is explained v. 21. Eph. 5: 6, 13. It then passes over into the meaning of κατασχίνειν. Φῶς, light, is here used in a two-fold sense. It partly denotes the spiritual light and particularly Christ, partly the light of the day,

comp. 8: 12. In the latter meaning it is found also in the classics, Xenoph. Agesil. 9, 1. In regard to the present case the meaning is: "He who lives in evil hates the appearance of the light in my person, and avoids it, for otherwise it would become manifest that his deeds are wrong."—*Ἀλήθεια* is taken here in that practical signification, which has been given 1: 14, *the right*, what is right.—*Ἐν θεῷ*, 'from a divine impulse, and with reference to God,' Eph. 5: 8. 1 Cor. 7: 39; it means something more than *κατὰ θεόν*, Rom. 8: 27. 2 Cor. 7: 10. The meaning is: "Whosoever, ere he has learned to know Christ, with sincerity strives after the Good, and in all his actions makes God the fountain and the aim, he will not fear to approach Christ; true, Christ will reveal to him still farther the depravity of his heart and conduct him to a higher holiness, but even with this will he gladly accept."—It is probable indeed, that much which the Redeemer expressed to the Rabbi in this remarkable conversation by night, at that time might not have been perfectly clear to him,—but what a deep impression it had made is manifest from 7: 50. 19: 39.

V. 22, 23. Jesus had held the conversation with Nicodemus in Jerusalem. In opposition to this metropolis the country is called *Ἰουδ. γῆ*, *the land of Judea*, as *Ἰερ.* is opposed to *עיר* in Jos. 8: 1; in Luke 5: 17 *Ἰουδ.* stands connected with *Ἱερουσαλ.* *Ἄνω*, *Aenon*, according to Eusebius, lay eight Roman miles south of Scythopolis, towards Salim and near the Jordan. Jerome says that *Σαλίμ*, *Salim*, was also eight Roman miles south of Scythopolis. But we are here met with the difficulty, that the places mentioned by Eusebius and Jerome, were in Samaria, whilst those spoken of by John were in Judea. Comp. Bachiene II. 3. p. 436. espec. rem. p. 438.

V. 24 Seems to be the rectification of a chronological mistake which placed the imprisonment of the Baptist too early.

V. 25—28. The *οὖν* refers back to the baptizing of John and to Jesus also. *Ζήτησις*, Acts 15: 2. A dispute, in consequence of a question of dispute which had been proposed, called *ἡγορεῖ* by the Rabbins. According to the Codd. the more difficult reading *Ἰουδαίου* is to be preferred to *Ἰουδαίων*. *Ἐκ* denotes the point of starting. The Pharisees were as much attached to the external *καθαρισμοί*, *purifications*, as the disciples of John overvalued their baptism. See Otho, *Lex. Rabb. s. v. lotio*. In general, the disciples of John had more in common with the strict character of Judaism. They also fasted much. We therefore observe, that they were joined by the pharisaic Jews, who probably incited them against the disciples of Jesus, as being less zealous Israelites, Matt. 9: 14. Luke 5: 33. The Pharisees were consequently displeased because Jesus obtained more disciples than John, John 4: 1. It is therefore probable, that some one may have opposed the disciples of John, when they greatly extolled their baptism, by saying that the lustration of Jesus was more dignified, and that on this account, the multitude were greatly attracted by him. The disciples of John had so much worldly ambition that they brought this matter before their master. The perf. *μεμ.* is to be understood as in 1: 34. They mean to say: "He who thought it necessary to be baptized by you, and to receive your testimony, now pretends himself to baptize." But the truly humble Baptist, who felt satisfied with his divine calling as a herald, first directs them to the fact, that if any one is called to occupy so great a sphere of action, this certainly cannot be done without the will of God; he (the Baptist) therefore, could not intrude himself, nor was this state of things by any means unexpected to him; he had announced beforehand, that he himself had only come to prepare the way for Christ. Comp. John 19: 11.

V. 29. The Baptist now develops his relation to Christ by a beautiful figure. At the Jewish marriages, a friend of

the bridegroom offered himself to be a mediator in all the transactions between him and the bride (רַפְּיָיִשׁ, originally *friend*, hence in this place φίλος τοῦ νυμφίου, then likewise, νυμφαγωγός). In the Old Testament, the relation of God to the theocracy had been represented under the image of matrimony; here in like manner the same figure is used to express the relation of the Messiah to the Messianic theocracy. Thus in the Chaldee Targum also, the Canticles are throughout explained as expressive of the relation which the Messiah as bridegroom, sustained to the Jewish Theocracy, as bride. This office of mediator is now performed by the Baptist. He is only called to make known to the theocracy its King and Lord, its bridegroom; the terms ἑστηκώς and ἀκούων denote the friend, as he stands before the bridal chamber, and joyfully listens to the intercourse between the bridegroom and his bride. When this was done the appointment of the Baptist was completed. Πληροῦσθαι, *fulfilled*, to be made complete, 15: 11. 16: 24. 1 John 1: 4. Phil. 2: 2.

V. 30. Calvin: non modo inanes honoris fumos, qui hominum errore in eum temere congeriebantur, discutit, sed etiam sollicite cavet ne legitimus honos, quem illi Dominus contulerat, Christi splendorem obscuret. Christo lampas tradenda est. Interea testatur aequo animo, se passurum ut in nihilum redigatur, modo totum mundum suis radiis impleat Christus.

V. 31. The New Testament character of this verse, and the style of expression bearing such a strong resemblance to that of John, have given rise to the conjecture that the Evangelist here breaks off the discourse of the Baptist and begins to speak himself. Bengel, Wetstein, Kuinoel and Lücke, have assumed this to be the case. On the other hand, however, we must confess, that in a grammatical point of view such an interruption seems to be too little demanded, see on 1: 16. Christ had an existence before man was created; in respect to his internal nature, then, he is above

all others ; this is very similar to 1: 15. Inasmuch as this is the case, his discourse has a different character, and so far also he stands elevated above all others.

V. 32—34. A retrospect to Christ's own words, v. 11. "He has as certain a knowledge of the supernatural, as he has of the experience of sense, and yet (*καί* as in v. 13,) he is not believed. But whosoever believes, gives to himself and to God a high testimony—to God, for he acknowledges his *ἀλήθεια*, *truth*; to himself, for he has avowed the proper rule of truth which man bears within himself; *his* spirit has testified of the Spirit of God." *Ἀληθής*, *true*, with reference to the divine promise to satisfy the wants of man by him whom he sent. This is developed in v. 34. God has impressed on the words of his Messenger the stamp of the fullness of the Spirit. He who acknowledges this, acknowledges that God really has fulfilled his promise to mankind.—*Ἐκ μέτρου*, *without measure*; *ἐκ* denotes measure, like *secundum*, 2 Cor. 8: 13, *ἐξ ἰσότητος*.

V. 35, 36. The love of God to his only begotten Son has made him a perfect Mediator for the salvation of men, so that they receive all divine things and all happiness *through* him alone, Matt. 11: 27. Faith is the medium through which are appropriated these full gifts of grace, which God proffers to man in His Only Begotten. Faith gives the *ζωὴ αἰώνιος*, *eternal life*, v. 15. The *πίστις*, *faith*—related to *πειθόμεαι* even by its etymology—is a submission to something which is objectively higher in respect to knowledge and will, and, therefore, in every instance it includes obedience. Hence *ἀπειθεῖν* is opposed to *πιστεῦεν*, Rom. 1: 5. 15: 18; in other places also, *ἀπιστεῖν* and *ἀπειθεῖν*, Rom. 11: 30, are used alternately. The consequence of this disobedient unbelief is that *ἀνοκατακρίσια*, which has been mentioned v. 19; this is expressed in a positive manner in the divine anger against unbelievers. *Ἐπί* with the acc. includes, at the same time, motion and continuation.

CHAPTER IV.

V. 1—3. The labours of John the Baptist, which were always restricted within the limits of the Old Testament service, did not appear to the Pharisaic Jews to offer any hostility to their attachment to the law. Nevertheless, he had laid open their hypocrisy so earnestly, Matt. 3: 7, that they felt by no means favourably inclined towards him. Nothing but the general authority which he enjoyed on account of his strict adherence to the law, had prevented them from giving expression to their hostile disposition, Matt. 21: 26. He had now been thrown into prison by Herod. But Jesus appeared in his place, a man who reprov'd hypocrisy much more strongly, Matt. 23: 1—31, who also subjected himself much less to the outward human enactments of those learned in the Scripture:—his hearers increased. (The *praes. κομῆ* and not the imperf. because at that time the thing had not yet ceased, Viger, p. 214). This disquieted those members of the Sanhedrim who were of a Pharisaic disposition. They persecuted Jesus. But as he knew that he had not then arrived at the end of his labours, he leaves Judea, in order to escape from their persecutions. It seems that but few Pharisees resided in Galilee.

V. 4, 5. Those who travelled on foot from Galilee to Jerusalem, returned back from the metropolis by the direct road in three days. None but the very strict Jew made a circuit through Perea on the right side of the Jordan. The Samaritan town ܨܚܪܝ is called in Greek *Συχέμ* or *τὰ Σιχίμα*; under Alexander it was the capital of Samaria, but at a later period the city of Samaria took its place. It was situated directly on the road to Jerusalem. Comp. Euseb., *Onom.* p. 143, ed. Bonfr. The appellation *Σιχάφ* is perhaps a nickname, owing to the hatred of the Jews against the Samaritans. The

Samaritans were regarded as idolaters, *μωροί*. This appears from Sir. 50: 26 (28): *οἱ καθήμενοι ἐν ὄρει Σαμαρείας, Φυλιστιεῖμ, καὶ ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις*, 'Those who sit in the mountain of Samaria, and the Philistines, and the foolish (idolatrous) people that dwell in Sichem.' So also in the Apocr. Test. XII. Patr. p. 564: *Σικὴμ λεγομένη πόλις ἀσυνέτων*, 'Sichem is called a city of fools, (idolaters).' This appellation, therefore, (*Sychar*), according to Lightf. and Reland, may be a play upon the word *רָקָשׁ*, that is, lying and idolatry. So the Samaritans, on the other hand, changed the *שְׁרָרְרָר הַבַּיִת*, *the holy house*, in Jerusalem, into *שְׁרָרְרָר הַבַּיִת*, *domus percussionis*. So likewise the Jews distort several names which refer to Christianity, see Eisenmenger, Entd. Judenth. I. 275. 67. They even call John the Baptist *שְׁרָרְרָר רִיבִיזָן* alluding to Is. 26: 10, 'Shall the ungodly obtain favour?' Still, however, the change of *μ* for *ρ* may have been accidental, as in other cases the liquids are transmuted; thus *בְּבִרְרָר צַר* in Jeremiah, *Βεβίρραλ* for *Βεβίραρ*.—*O* (better with Griesb. per attr. *οὐ*) *ἔδωκεν*, an allusion to the fact recorded Gen. 33: 19, and handed down by tradition, comp. the translation of the LXX, and Jos. 24: 32.

V. 6, 7. Some explain *οὐτῶς* by *ὡς ἔτυχε*; better thus: *so then*, namely, as he was tired, Rev. 3: 16. Thus it occurs frequently in profane writers after participles. See on this use Bornemann, in Ros. Exeg. Rep. II. 246. "*Ἐκτη*, *the sixth*, about noon, according to our mode of reckoning, and therefore at the time of the greatest heat.

V. 7—9. *Ἐκ τ. Σαμ.*, *from Samaria*, not the capital, for that lay two miles distant, but the country, see v. 9. The Jews were not permitted to buy even victuals from the Samaritans. But Christ suffers his disciples to break through this prejudice, and elevates himself above it. He who did not hesitate to have intercourse with publicans and sinners, that he might save their souls, did not avoid the Samaritans. Nay, in the parable, Luke 10: 33, Christ even blames the Jews

on account of their prejudice.—The woman discovers from his language that Jesus belongs to the Jews, as the pronunciation of the Samaritans deviated from it, Judg. 12: 6.—John adds an explanatory remark for such of his readers as were not Jews. The hatred of the Jews against the Samaritans is expressed, for instance, in Talm. Tr. Sanhedrim, f. 104: “He who receives a Samaritan into his house and entertains him, deserves that his children should be sent into exile.” On the other hand, the Samaritans also hated the Jews, Luke 9: 53. The principal works concerning the Samaritans, their history and religion, are Cellarius, *Collectan. Hist. Samarit. Cizae* 1688. Reland, *Dissert. misc., Traj. ad Rh.* 1706. *Diss. VII. de Samaritanis, Diss. III. de monte Garisim.* Millius, *Dissert. sel., Lugd. Batav.* 1743, *Diss. 14, de Causis Odii inter Judaeos et Samaritanos.* Friedrich, *discussionum de Christologia Samaritanorum liber*, Lips. 1821. Gesenius, *Carmina Samaritana*, Lips. 1824.

V. 10. According to his wise manner of teaching, Jesus constantly connects his instructions concerning heavenly things with earthly ones. Several writers, as Euth. and Beza, are of opinion that by *δαψαί, gift*, Christ himself is meant, inasmuch as he continually discovered Himself more and more; but this thought is contained in what follows, *καὶ τις ὁ λέγων σοι*, ‘who it is that saith to thee.’ Still better Erasm. and Calvin; the latter says: *hoc singulare beneficium, praesentem Christum habere, qui vitam aeternam secum ferebat*, ‘The distinguished favour of having Christ present, who brought with him eternal life;’ he therefore refers to the opportunity of learning to know Christ. Christ compares his discourse to *living water*, because it is not a traditional teaching, and because like that it refreshes, when man thirsts after a lasting, a satisfying good.

V. 11, 12. The woman, living only in earthly things, and without culture, does not in the least apprehend the deep meaning of the remark; she understands it literally. What

condescension in the divine Redeemer, to unite himself to such weak, neglected minds; to lay open the hidden spark that comes from God and which even they carry within themselves!—According to the accounts of travellers, the well is 105 feet deep, and now contains only five feet of water. So great a depth must necessarily have kept the water very fresh.—*Μελλων*, more excellent, preferable, comp. 8: 53. The meaning is: canst thou have any thing better than Jacob had?

V. 13, 14. When man has once been aided by Christ to obtain an insight into that revelation designed for human nature under all its necessities, he no longer desires other spiritual nutriment. Hence in Sir. 24: 28, 29, it is said, “they that drink of me, (human wisdom) shall still be thirsty.” Yet this doctrine of revelation does not remain as something external to man. The sanctifying and enlightening influences of the Divine Spirit within, are connected with that insight into the essential nature of revelation, so that in his own inward being man enters into connexion and communion with that higher world, whence the doctrine of Christ derives its origin. This internal communion with God and the Redeemer is here compared to a fountain whose waters boil up and flow even unto everlasting life. The *ζωὴ αἰώνιος*, *eternal life*, is that sanctified life of the inward man in God, which shall be perfected in the future world where all limitations are removed, but which commences even here whenever man enters into union with the Redeemer through faith. Consequently, Christ often declares that the man who is filled with faith enters here already into this eternal life, John 5: 24; in other places, on the contrary, as here, he describes this *ζωὴ αἰώνιος* as something future. It is the same, then, as with the *βασ. τ. οὐρ.* (see on 3: 3,) with the *σωτηρία*, *ἰοθεσία*, *salvation*, *adoption*, etc. which are all represented as something present, and, at the same time, as something still to be expected. Christ here designs to teach that this

communion with God strengthens and develops itself in man more and more, (*πηγή αἰένου*) until at last it attain its end where it will be divested of all restrictions, so that for such an one death will bring no change but a completion only of inward holiness. Cyrill : ὁ τῶν ἐμῶν ὑδάτων ἐμφορησάμενος οὐκέτι πώποτε διψήσει, ἀλλ' ἔξει πηγήν ἐν ἑαυτῷ πρὸς ζωὴν αἰώνιον ἀποτρέψει ἰσχύουσαν, 'whosoever shall drink of my waters will never thirst more, but he shall have within himself a fountain able to nourish him unto everlasting life.' Benson : the spirit of love and faith shall be an inward living principle. Bengel : Vita aeterna confluens talium fontium, imo Oceanus.

V. 15. Whilst Christ utters words which draw all who understand them towards heaven, the uncultivated woman, estranged from divine things, is entirely incapable of apprehending what he wishes to say. With heavenly self-denial Jesus still continues with her, and does not think her too low for his company.

V. 16—18. We find that almost always Christ addressed those who clave wholly to the earth, in words of whose meaning they could scarcely form the most dim conception, much less clearly understand ; such was the case with Nicodemus, so in c. vi., and so also here. Surveying with intuitive insight the inward condition of those with whom he held intercourse, Christ could perceive where there was a soil able to receive and foster the germ enveloped in the seed, until the proper time came when it should be favoured with other influences and thus spring up and bear fruit. So, also, many words of profound import slumbered in the hearts of his disciples, without being understood, until the time when the Spirit from on high revived them. In this conversation with the Samaritan woman, Christ without doubt had the same end in view. He now discontinues that sublime discourse. He turns to another object, by means of which he found the right way of awakening her slumbering spirit, and by which

he made her conscious of her sinfulness. It is a fact of universal experience that even in the most obtuse men a Sense for the Spiritual is generated, and an entrance into it, as soon as you can succeed in awakening within them a feeling of discord and of sin, and of convincing them through that of their inward relation to God. Such also was the case in the present instance. The woman had had five husbands, and now, probably, she was guilty of living with a man in an illegal intercourse. In virtue of his prophetic spirit Christ perceives this relation, and begins to influence the woman from this point, and to arouse her conscience.—*Ἄνδρα οὐκ ἔ.*, *I have no husband.* She gave an indefinite answer, as Euth. says, *κρύπτουσα τὸ αἰσχρὸν τοῦ πράγματος*, 'concealing the shamefulness of the affair.'

V. 20. The city of Sichem lay in a fertile valley, abounding in springs, where there are, even at this day, plantations of mulberry trees; at its right was the fruitful mountain Gerizim, on which Moses had pronounced the blessing, Deut. 11: 29, and where the Samaritans had built their temple, in the place of which, after it had been destroyed by Antiochus Epiphanes, they erected an altar. When putting this question, therefore, the woman could point to that mountain. That she did so was very natural, since that question involved the most important point of dispute between the Jews and the Samaritans. Should it still appear strange that the woman seems to have allowed what so nearly concerned herself to produce such a transient impression upon her heart, it is only necessary for us to remember the universal fact, that man, when wanting in true humility, quickly breaks off the topic of conversation whenever he feels himself touched by any judgment pronounced upon his inward state, or upon his condition in general.

V. 21—25. In a sublime expression, Jesus now points to a time when the worship of God should no longer be restricted to any particular place. He elevates himself in a prophetic

vision, which can only be explained from his higher nature. At a time, when he had but twelve disciples collected around him, and even those weak and deficient in knowledge, when every thing around wore a hostile aspect towards him—at such a time, he elevates himself to a view of a far distant future, when his revelation shall have pervaded the human race to such a degree, that thenceforth the worship of the true God would no longer be confined to any single place. In the first place, however, he settles, though merely in the way of passing, *en passant*, the proposed point of discussion. We will first explain this answer. The readings $\acute{\omega}$ and $\acute{\omicron}$ are mere glosses; $\acute{\omicron}$ is the established one. The ancients, Epiphanius, Origen and the Rabbins, reproached the Samaritans with idolatry; and hence it is that many writers have thought they found in these words an accusation of a similar kind. Maimon., however, ad Tr. Beracoth, c. 8, confesses, that that accusation is untrue. Others believe, that $\acute{\omicron}$ is placed instead of καθ' $\acute{\omicron}$, for pro vestra ignorantia:—which would be quite unidiomatic. Ammonius has justly remarked: *Σαμαρείται μὲν γὰρ ὡς ἐν ἀπλῶ τε καὶ ἀζήτητῳ λόγῳ προσκυνοῦσι τὸν θεόν, Ἰουδαῖοι δὲ διὰ νόμου καὶ προφητῶν τὴν τοῦ ὄντος γνῶσιν κατὰ τὸ ἐγγωροῦν δεχόμενοι τῶν Σαμαρειτῶν ὑπῆρχον συνετώτεροι,* 'The Samaritans indeed worshipped God in a simple and inartificial manner; but the Jews, having received their knowledge of divinity, [things spiritual, essential being?] as far as was permitted, through the Law and the Prophets, were more intelligent than the Samaritans.' So also Grotius and others. According to the Christian view, God can be truly known only by means of the sacred history, in which he appears acting. The Samaritans received the Pentateuch alone as divine; they therefore wanted the continued revelation of God to his people, and Christ could with propriety say, that they did not know God truly. *Ἡ σωτηρία, salvation, the kingdom of the Messiah developed itself out of the Jewish theocracy.—*

Chrys. : σωτηρίαν τὴν αὐτοῦ παρουσίαν καλεῖ, 'He calls his advent salvation.' This additional remark confirms the preceding explanation. For the very reason that the Jews remained under the influence of an unbroken and continuous chain of revelation, the kingdom of the Messiah emanated from them. Yet after this decision, the Redeemer points to a common ground, which must be acknowledged to be a higher one both by Jews and Samaritans. Chrys. : πλεονεκτοῦμεν ὑμῶν, ὃ γύναι, τῷ τρόπῳ τῆς προσκυνήσεως, πλὴν ἀλλὰ καὶ οὕτως τέλος ἔξει λοιπόν· οὐ γὰρ τὰ τῶν τόπων ἀμειψθήσεται, ἀλλὰ καὶ τὸ τοῦ τρόπου τῆς λατρείας· καὶ ταῦτα ἐπὶ θύραις ἔστηκεν, 'we have the advantage of you, O woman, in the mode of divine worship; but notwithstanding this, the end shall be the same. For neither can circumstances of place, nor the mode of worship, ever be substituted [for holiness of heart]; all these stand at the door.' The prophecies Mal. 1: 11. Is. 66: 1, refer to the time when the worship of God will no longer be confined to any particular place. Καὶ νῦν ἐστὶ, and now is. The καὶ has an explanatory and corrective force, Viger p. 525. Polyb. ap. Raph. ad h. l. ἔσται τοῦτο καὶ γίνεται νῦν, 'it will be and now is.'—'Ἀληθινός, true, that which corresponds to its idea, like γνήσιος, see on 1: 9.—'Ἐν πν. κ. ἀλ., 'in spirit and in truth,' is resolved by Kuinoel and others into the adverbs πνευματικῶς καὶ ἀληθῶς; so that the same sense would be expressed by both these words, and the latter would only be exegetical of the former. But this is incorrect. Ἀλ. here means the internal truth of the Spirit, as has been developed on John 1: 14. In like manner πνεῦμα, Spirit, cannot be conceived merely as the opposite of σῶμα, body, but also as the opposite of σὰρξ, flesh. Both relations ought to be taken together (as Lücke well remarks) as they are connected internally with each other: "God is a pure simple Spirit, (Truth and Holiness are also involved in the attribute of God's Simplicitas); He must therefore be worshipped

in a true manner, that is, in a manner purely spiritual, conformably to the nature of his Being." Ammonius: *εἰ ὁ θεὸς οὐκ ἔστι σῶμα, καὶ τὴν λατρείαν αὐτοῦ τοιαύτην εἶναι δεῖ, καὶ διὰ τοῦ ἡμῖν ἁσωμάτου προσφέρεισθαι. Πνεῦμα λέγει τὸ νοητὸν τοῦ ἀνθρώπου, ὅπερ οἰεῖται καὶ διαθέσει ἐνώπιον τοῦ θεοῦ γινόμενον προσκυνεῖ τὸν θεόν, ὡς καὶ οἱ ἄγγελοι, τῆς ἐν τόπῳ προσκυνήσεως οὐκ οὔσης, ἐν πνεύματι καὶ ἀληθείᾳ.* August.: *Foras ieramus, intro missi sumus. Intus age totum. Et si forte quaeris aliquem locum altum, aliquem locum sanctum, intus exhibe te templum Deo. In templo vis orare, in te ora. Sed prius esto templum Dei, quia ille in templo suo exaudiet orantem. On the depth of the truth here expressed by Christ, that God is a Spirit, see the valuable remarks of Neander, Chrysost. Th. II. s. 304. Neander's Tertullian, s. 449.*

V. 25, 26. The Samaritans received only the Pentateuch, and consequently they could have but a very imperfect knowledge of the Messiah. They probably had fixed themselves principally on Deut. 18: 15. According to this prophecy, the Messiah must have appeared to them as a teacher with extraordinary divine illumination. And, indeed, the description which the Samaritans gave of the Messiah whom they expected, in the letter which they sent to England in the year 1718, was altogether that of a prophet rather than that of a king, see *Repert. für bibl. und Morgenl. Litt. B. IX. s. 28.* Nay, they even call the Messiah a prophet according to Deut. 18: 15. [Concerning ܘܨܪܐ conversor, the pretended name of the Messiah among the Samaritans, comp. Gesenius *Anzeige der Correspondance*, etc. in den *Jahrb. für wissenschaft. Krit. Mai 1830*, s. 652.] It follows from this, that the Samaritans, unlike the Jews, did not mingle the political element with their expectations. The woman, who both in heart and spirit was incapable of apprehending the sublime words of Jesus, understands in general only, that he speaks of a higher knowledge that is attainable; but with that indolence which is

natural, instead of engaging with zeal in an examination that might conduct to deeper religious knowledge, she consoles herself with the hope of that great and inspired teacher of God. Christ now reveals himself to her as the Messiah, (although he did not wish to have it communicated to every one, Matt. 16: 20,) partly because he saw, that after the general impressions which had been communicated, this very circumstance would produce the deepest effect on her, and partly because she was a simple woman, who would be less likely to intermingle political matters with it. And, as has been mentioned above, the Samaritans did not incline to do this.—*Ἐγώ εἰμι, I am*, in the LXX. for the Hebrew אֲנִי הוּא Deut. 32: 39. Is. 43: 13, 25. In the same place, the Aramaean is אֲנִי אֲנִי. In the Hebr. and Aram. the personal pronoun stands to denote the verb. subst., and, at the same time, the neut. as the predicate, e. g. Is. 43: 25, אֲנִי הוּא מְחַדֵּשׁ אֶת־עֲוֹנוֹתַי, 'I it is, He who blotteth out thy transgressions.' In Syriac אֲנִי אֲנִי בְחַלְתָּ אֲנִי חֲסֻמִּי. The same in Arabic. We must, therefore, supply it in our language, John 13: 19. In classic Greek, in cases like this, John 6: 20. 8: 58, the name of the speaker would be added to *ἔγώ εἰμι*, or the name alone would be placed as an answer to the question.

V. 27. The Rabbins despise the female sex, because they are entirely without religious knowledge. Talm. Tr. Kid-duschin f. 70. R. Samuel says: "No one salutes a woman." They would not impart religious knowledge to them on account of their רְעִיבָה רִצְוִיָה want of apprehensive powers. Talm. Tr. Sota, f. 20. "He who instructs his daughter in the law, is like one who acts the fool."—After those elevated remarks Jesus was obviously in a solemn state of mind, which was also manifested in his external appearance, so that the disciples did not venture to interrupt him. We here have the relation of eye witnesses.

V. 28—30. The impression made upon the woman by

laying open to her her crimes is deepened when she discovers in Christ the Divine Messiah. Full of lively joy and anticipations, she leaves her vessel, and first thinks of relating these miracles to others.

V. 31—34. Jesus was absorbed in serious thought. His prophetic vision was transported to the period when, by his agency, the whole form of the earth should be changed. With this conversation commenced his religious labours and influence beyond the boundaries of Israel.—At first, his disciples did not venture to disturb him; they then inquire about something with which they think he will be pleased. As usual Jesus immediately connects the heavenly with the earthly. He had just refreshed himself inwardly by reflecting on the high destination which the Father had conferred on him; in consequence of which he had forgotten every earthly want. Following then the impression of the moment, he could say to the disciples that he was inwardly nourished. So also the manner of expression in v. 34, results from that internal reflection, which had been occasioned by his remarks in the conversation with the Samaritan woman.—On the use of *ἴνα*, see on 1: 27.

V. 35. Whilst the Redeemer was reflecting on the divine influence, which his work would spread over the whole earth till the completion of the present order of things, he sees those Samaritans approaching whom the woman had called out from the city. He had already said, that the time had now come, when his great work should begin; when he beheld these men, full of desire to be instructed, he sees in them the commencement of that great period. Chrysost.: *καὶ γὰρ ἑώρων λοιπὸν τὸ πλῆθος ἐρχόμενον τῶν Σαμαριτανῶν, τὴν δὲ τῆς προαιρέσεως αὐτῶν ἐτοιμότητα τὰς χώρας λευκατωμένης ἀγρίν*, 'For seeing a multitude of the Samaritans coming, he calls their preparedness of disposition, the white fields.'—*Τετραμήνης*, sc. χρόνος. The time of seeding in Palestine occurred in the last half of November, in De-

ember and the first half of January. The interval from that time till harvest, was four or five months. Barley was the fruit which could first be harvested. Hence the sower was accustomed to console himself on account of the trouble of his occupation, by saying, that it was not long till harvest. Perhaps there were also fields, which had been sowed, within sight of Christ when he spoke. Christ, now, in applying this to spiritual matters, means to say: Whilst sowing, and burdened with the trouble of your employment, you console yourselves with the approaching harvest; in the same manner, your eyes and mine must be elevated, whilst beholding even now the white fields in those Samaritans, who are so desirous of salvation.

V. 36—38. Christ is led to reflect on the relation in which his labours stand to those of the apostles. He himself only prepared the way for the conversion of the world and their introduction into the kingdom of God; the Apostles, who even then had not yet attained to true Faith, were to spread the doctrines of salvation. For it lay in the very nature of these doctrines that they could not prove their transforming and new-creative power upon the human mind until after Christ had suffered his redemptive death and until after his glorification. Altogether parallel is 12: 23, on which see the observations. But the Redeemer, free from every shadow of selfishness, keeping always in view God's great plan of salvation, here says that he also looked with joy to that period, when the Apostles, inspired with energy through the Spirit of God, should gather that harvest for which he had only made preparation.—*Συνάγει καρπὸν κ. τ. λ.* to be compared with Matt. 13: 30, And hence it is probable that *καρπός* here, according to an idiom which occurs very frequently in the New Testament, Rom, 1: 13, signifies men who have been gained over to the kingdom of God. The sower is Christ himself.—If we place the article before *ἀληθινός*, we must translate: "Herein the true proverb is confirmed."

This sense, however, is not so good or appropriate as the one which arises by the omission of the article: "Here that proverb is made true." It is manifest in many relations of life, that he who sows cannot himself reap the harvest. Thus among the Greeks also: *ἄλλοι μὲν σπείρουσι, ἄλλοι δ' αὐτὴν ἀμύθουσιναι*, 'some sow but others shall reap.' Comp. Matt. 25: 24.—The more ancient writers, as Glassius, Heumann, and also Kuinoel, are in favour of regarding the preterites *ἀπίστευται* and *εἰσεληλύθατε* as futures. But Grotius has taken the right view; the action is regarded as performed, because it is completed in the council of Christ, so John 15: 6. 17: 18.—*Κόπος* per meton. antec. pro. consequ.: fruit of labour, 1 Cor. 3: 8. 2 Cor. 10: 15. Sir. 14: 15. It is best to understand the *ἄλλοι*, *others*, as referring essentially to Christ alone, and to suppose that he adopts this form of expression merely in reference to the proverb, v. 37.

V. 39—42. The Samaritans show themselves more susceptible to divine impressions than the Jews, as the heathen also were less stiff-necked. Since the Samaritans had no authorized traditions, and no Pharisaism grounded upon them, their greater readiness can easily be explained. If the contents of the religious poems, published by Gesenius, (*Carmena Samaritana*, Lips. 1824,) could be supposed to have been known among the Samaritans at the time of Christ, it would be necessary to assume the prevalence of a more spiritual tendency among them, whence their susceptibility for Christianity could be more readily explained. I feel very certain, however, that those poems originated at a time when the Jews had appropriated to themselves Arabic learning, and had connected Arabic speculation and Theosophy with their religion.

V. 43—45. The Redeemer refers to his own words, Luke 4: 24. Matt. 13: 57. It is a matter of general experience, that distinguished men are less esteemed by those who have been witnesses of their entire history, in which the Human

appeared so prominently. (See passages of pagan writers to this effect in Lampe.) Jesus also, in regard to his human nature, developed himself according to the general laws of humanity; it was, therefore, difficult for his countrymen to recognize the Divine Highness in his *human lowness*. Πατρις, *country*, may denote the whole of Galilee; but it may likewise denote his native *town* simply, (see Kypke,) and it would then refer to Nazareth. It seems strange, however, that the Apostle should connect these words of Christ with the preceding sentence by γάρ, as if they involved the ground of his going to Galilee. The only satisfactory explanation is, that the Aor. ἐμάχρ. must be regarded as pluperf., which use of the Aorist takes place, especially in the repetition of a former circumstance, John 18: 14. Winer, Gram. of the New Testament, 3d ed. s. 225. So also ἦν δέ, 9: 14. 11: 2. Atting, and after him Kuinoel, wished to make γάρ signify *although*, like the Hebrew ׀; but it would be necessary to adduce idioms from the Hellenistic language to support this altogether anomalous signification. But to establish this meaning of γάρ by proofs is as impossible as to show that οὔτι has the same force; for some have maintained that it also, in 5: 26, is to be taken in the adversative sense of the Hebrew ׀, *although*. We must therefore regard it as explicative, *namely*, and as connected with οὖν, "Jesus had said before;—when therefore he came." If we understand it thus it must be supposed that the Evangelist designed to say that Jesus passed over into the country of Galilee but did not go directly to Nazareth. The Aethiop. and Pers. have only *and*.

V. 46. Βασιλικός may mean: 1. A rege oriundus, descended from a king. 2. ὑπηρέτης τοῦ βασιλέως, *one belonging to the court*. 3. στρατιώτης βασιλέως, *a soldier of the king*, (see Krebs, Obs. Flav. ad h. l.), in which latter signification it frequently occurs in Josephus. The second signification seems, however, to be the prevalent one; and the Greek interpreters are also favourably inclined towards it.

Münter found it likewise in inscriptions. In Syriac it is *ܕܝܚܡ ܫܠܘܘܢܐ*, a royal servant. The Aeth. has a royal house-servant. He was probably of the court of Herod Antipas who reigned over Galilee and Perea. Herod had adopted the Jewish religion and his courtiers were probably likewise Jews.

V. 48. The answers of Christ always refer less to the questions and petitions addressed to him, than to the disposition of heart, which his searching eye discovers. Comp. obs. on 3: 3. Hence on occasions which nearly resemble each other in externals, he sometimes replies in so different a manner, Matt. 19: 21. 8: 22. So also Matt. 15: 26. Mark 10: 51. comp. Luke 5: 20. There were miracle-seekers who had no regard to the higher end for which they were performed, that namely, of producing faith in Christ; they wished rather to make this heavenly gift subservient to their earthly ends, and were desirous of gratifying thereby, either low gross desires, or an idle curiosity. Against such Christ is always strict and stern, and repels their solicitations unheard. There were those also who by a longing of their hearts felt immediately drawn to the Redeemer, and who were faithfully attached to him; those he loved best. There was, finally, a middle class of individuals, who at first were driven to him by their momentary external wants, and who afterwards, when they had received aid, joined him with feelings of love. The *βραουλικός* belonged to this latter class; he is not disinclined to belief; but it is necessity alone and not an internal impulse, which leads him to Christ.

V. 49—53. *Κομψῶς ἔχειν*, to be well, and *κακῶς ἔχειν*, to be ill, are by the Greeks opposed to each other; so the Latin also, Cic. Ep. ad fam. 16, 15, *belle habere*, to be well. The question is now to be decided, whether this history is the same with that in Matt. 8: 5. and in Luke vii. Among the ancients, Irenaeus and some others seem to have assumed this, against

whom Chrys. and Euth. contended; Semler among the moderns. There are various reasons in favour of their identity: the same place, the same occupation of the person who seeks for help, (if βασιλ. is taken in the sense of *soldier*), the prayer, the nearness of the child's death, the same mode of assistance by Jesus, the going home, and the fact that the child was found to have recovered. It is true that on the other hand, deviations may be mentioned, and particularly in Luke. Chrys., in his time, referred to this circumstance; and particular regard is here to be paid to Luke, since he obviously relates with more accuracy. Points of difference are, The rank of the person (if βασιλ. means an officer of the court); his nation, since according to Luke he seems to be a heathen, and according to John, a Jew; the place, for John states that Christ was yet in Cana, whilst according to the other Evangelists he was just on the point of entering into Capernaum; the time, for the other Evangelists represent it as being at the commencement of Christ's ministry; the person of the patient, since according to Luke it was a δούλος ἔντιμος, *dear servant*; the circumstances, Luke saying that the centurion caused the request to be made by others; the disease, since according to Matthew it is a παραλυτικός 'one sick of the palsy;' and, finally, a circumstance, which is of the highest importance, is the character of him who makes the request, for Luke and Matthew say it was one who inwardly believed. The relation in which Luke, John and Matthew, (see obs. on John 2: 17,) stand to each other in the narrative concerning the sinful woman who washed our Saviour's feet, might indeed show us that such variations do not necessarily prove a difference of fact; they might show rather that the different narrators in their narratives have given prominence to those aspects of an event, which to them appeared most important. It is possible, therefore, that Christ at first complained of the Centurion's want of faith unless his bodily necessities were relieved, and that the Saviour afterwards commended

him when he manifested a stronger faith; at the same time, however, it must not be forgotten, that if the facts are identical, John obviously misapprehended the point of chief importance. In the narration of the woman's washing the Saviour's feet the same would be true of Luke, for he would not have given prominence to the feature of chief moment, but only to one kindred with it. In saying this we assume that Luke relates the same fact that John does; but notwithstanding this—although we do not deny its possibility—yet in the end we must decide against it; see on John xii., introduction. Such a disregard of the leading feature, and also such an oversight of the characteristic circumstances of the event, (which would be obviously chargeable upon him in regard to the character of the nobleman if he be the same as centurion mentioned by Luke,) if it might not be deemed inadmissible in respect of the other Evangelists, certainly cannot be easily applied to John. It seems more advisable, therefore, to concede a difference of facts. Besides, the fact here related is of such a character, that under different modifications it might very easily have occurred several times.

V. 54. With reference to 2: 11, John means to say, that this was the second miracle which was performed in Cana, comp. v. 46.

CHAPTER V.

V. 1. The determination of what feast *ἑορτή* was, will have an important bearing upon the chronological history of Christ; for if it was the feast of the passover we shall have to prolong the time of his teaching by a year. The paschal feast, and that of purim, which occurred between the first and second feast of the passover, deserve particular attention.

After the example of Irenaeus, (Cyrill, Chrys., Calvin and Beza are in favour of the feast of pentecost,) the paschal feast has been defended by Grotius, Paulus, Lampe, Süsskind, Bengel, Theol. Archiv, Bd. 1, s. 176 seq.; that it was the feast of purim has been assumed by Petav., Hug, and Lücke. There are reasons in favour of both assumptions. In support of the first it may be said: That *ἡ ἑορτή*, when placed absolutely, always denotes in the Evangelists, John 4: 45. 11: 56. 12: 12. Matt. 26: 5. 27: 15. Luke 2: 42, and in two passages of Josephus, the great feast of the passover; if another feast is designed its name is added, as in 7: 2. In all the passages above mentioned, however, the word is determined by a reference to preceding statements. To this we must add, that in all these cases the article stands before *ἑορτή*, with the single exception of Matt. 27: 15, where it can with propriety be omitted; but in the passage at present under consideration, the best Codd. have not the article. It is farther urged in favour of the first supposition that it is impossible to suppose that Jesus should have travelled to the feast of Purim when he neglected the succeeding passover, 6: 4. Should it be said that the fear of persecution (7: 1) prevented him from going, it might be answered that the purim feast occurred only a month before the passover, and the danger of persecution against him was then quite as great. Finally, it has been supposed that Jesus spoke the words in 4: 35 whilst looking upon those who were seeding—which is also rendered probable by the chronological relation of this occurrence to the paschal journey of Jesus 2: 13, for he had probably returned towards winter, which was the time of sowing seed, and spent the winter in Galilee. But harvest commenced with the paschal celebration; so far therefore as the *time* is concerned, *ἑορτή* would correspond to the feast of the passover. But then, on the other hand, if Jesus uttered these words (4: 35) at seed-time, it should be borne in mind that the purim-feast also took place only a short time before the

passover, and consequently in the same interval of time. This consideration now, and the undue importance which the Jews attached to the purim-feast, (Gemara, Tr. Megilla, c. 1. § 8: "The dedication of the temple will cease one day, but not the purim-feast: the prophets will cease but not the book of Esther,") would at once lead us to determine in favour of the purim-feast, were it not for the passover. But the omission of the article before *ἐορτή*, which is the reading of the best Codd., is a positive ground in favour of the supposition that the passover is not designed, but some other feast. Should it still be objected, however, that Jesus would hardly have travelled to a feast which might also have been celebrated at home, this is at once contradicted by the fact of his presence at the feast of the temple-dedication, 10: 22, 23.

V. 2—4. *Ἔστι, ἰσ*, John may have used with propriety, even though Jerusalem were already destroyed; Josephus uses language in the same manner. Add *πίλη* to *προβαταριῆ*, Neh. 3: 1, 32. 12: 39. *Ἐβρ.*, the Aramaean Hebrew of that time. \int ω ω Δ ω , *house or PLACE of charity, of mercy*; in this sense Δ ω occurs in \int Δ ω Δ ω , *mount of olives*.

The porticos served to afford to the sick a protection against the climate. The fountain was probably of a mineral character; this may be likewise inferred from the account which is given of it by Eusebius, in whose time it yet existed, Onomast. Geogr. ed. Bonfr. p. 41: (*ἡ κολυμβήθρα*) *καὶ νῦν δεικνυται ἐν ταῖς αὐτόθι λίμναις διδύμοις· ὧν ἑκατέρα μὲν ἐκ τῶν καὶ ἔτος ὑετῶν πληροῦται, θαιτέρα δὲ παραδόξως πεφοινγμένον δεικνυσι τὸ ὕδωρ*, 'The fountain is exhibited even at the present day in two pools at that place. One of these pools is filled up by the yearly rains, but the other shows its waters wonderfully tintured with red.' *Ἐκδεχ.*—*κίσησιν*, *waiting for the moving*. It was supposed that an extraordinary divine influence was exerted in the agitation of the water. But medicinal springs, being agitated by subterranean

heat or by rains, are accustomed of themselves to boil and bubble; John merely relates the general opinion. But in the mean time these words are themselves critically suspicious, for they are not found in the very important Codd. B. C.; and no reason whatever can be assigned for their omission if they had actually been there. And this suspicion is increased by the circumstance that this clause, together with the whole of the fourth verse, has every appearance of being an apochryphal gloss. The fourth verse is decidedly spurious; it is wanting in the most important Codd., in several translations, and in the poet Nonnus, who might have used it to so much advantage. Since the mode of thinking in the first centuries was not opposed to such a legend, nay, as this verse was even used in later times, as for instance, by Tertullian, to derive from it his allegorical reference to the efficacy of baptism, it is impossible to conceive why it should have been omitted had not external grounds determined its rejection. It is also in opposition to the character of John to make a parade of subordinate circumstances, which have no immediate and specific bearing upon the leading theme in hand.—The insertion of the gloss may be explained from the Jewish mode of psychological representation which personified the unknown energies of nature as angels. Thus they speak of the angels of certain medicinal springs. What is deep in this representation has been developed in a spirited manner by Olshausen, Comm. on N. T. I. 46. This popular belief also forms the basis of the sick man's reply, v. 7, *ὅταν παραχθῇ*, when it is troubled. The *κατὰ καιρὸν*, at a certain time, is well translated by Luther "zu seiner zeit" i. e. at the appointed time.—A learned treatise on the passage by John Conr. Hottinger, may be found in the Thes. Novus Philol. Theol. T. II. p. 476.

V. 5. Ἐχων, *having*, is to be construed with ἀσθενεία, *infirmity*, as is plain from v. 6. Ἔχειν ἐν τινι πράγματι is synonymous with διατρίβειν; the same is the case also in the classics.

V. 6—9. Jesus first excites attention in him, and a longing after relief, by putting the question in general. The sick man does not imagine who stands before him; he thinks only that a well-disposed person is desirous of helping him to the use of the water.

V. 10—13. As long as the spiritual kingdom of heaven had not commenced, the external one was to continue; neither did Christ make any alterations. Nevertheless he frequently rent from him the painful chains which a human spirit of tradition had forged. Thus the law of the Sabbath prohibited all secular servile labour, מְאָמְרוֹ עֲבוֹדָה. But the Pharisees laid down thirty מְאָמְרוֹ, species of labour, which were prohibited, Tr. Shabbath, c. 8. § 2; and mentioned, besides, that every thing which could even remotely occasion a transgression, was a violation of the law, כָּל גִּזְרֵם עֲבָרָה. In the same Tr. c. 9, healing on the Sabbath is also prohibited, except in cases where life is in danger, comp. Matt. 12: 10, 11; how much more, then, the carrying of a bed! The Ἰουδαῖοι, *Jews*, were probably ἄρχοντες, *rulers*, as appears from v. 15, and 33. See on 1: 19. The healed man means to say: "he who has performed the great work of my cure, has given me permission; his authority is sufficient." Jesus went away, either intentionally in order to avoid the thronging of the people, or else the cured man had lost sight of him in the crowd.

V. 14. The conversation of Christ was of course longer. Probably He had made the man conscious of some particular sin against God, and had represented to him his disease as a consequent punishment. Calvin: non fortuitae hominum calamitates, sed tot castigatorie ferulae. Si nihil ferulis erga nos proficiat Deus, flagella ad domandam nostram ferociam arripit. 'The calamities of men are not fortuitous, but they are so many punitive rods. If, therefore, God may not profit us by the rod, he seizes the scourge to subdue our ferociousness.'

V. 15. Euthymius: ἀνήγγειλεν, οὐχ ὡς ἀγνώμων, ἵνα προδώσει, ἀλλ' ὡς εἰγνώμων, ἵνα ἀνακηρύξῃ τὸν εὐεργέτην, 'He declared that it was Jesus, not as a heartless wretch who wishes to betray, but as a wise act of gratitude, that he might proclaim his benefactor.' The man was entirely absorbed in the cure which had been wrought upon him. He supposed that must seem as great and wonderful to the Pharisees as it did to himself. He probably knew nothing of their particular hatred against Jesus. Or, perhaps, the man, through a common weakness, was desirous of justifying himself before the much respected secular authorities, and in doing so thought only of himself.

V. 16—18. Christ here speaks in the same full spiritual manner that was usual with him in treating of things pertaining to the Old Testament; for he interpreted the Old Testament also in the *Spirit*, Matt. 22: 32. The work of preservation and providence—the work of divine love—is continued through all times. How, then, should not the *Son* of God perform works of love through all times. On the seventh day God ceased to create any new thing; but he did not cease to exercise his agency in the world that had been created. In v. 18, ἴδιος, *his own*, does not merely stand for the pronoun, but emphatically; so de Wette, "his own proper Father;" so also ὁ ἴδιος υἱὸς Rom. 8: 32.

V. 19—21. Δεικνύειν, *to show*, in this connection has the original meaning "to inform, to make known," which is then synonymous with the idea of revealing, 1 Tim. 6: 15.

In Syriac it is ܫܘܢܢܐܘܢܐ, "he informs him of it." Christ is desirous of rectifying the objection that he makes himself equal with God; he therefore says, that if he makes himself equal with God, he did not, on that account, place himself in opposition to him, for there existed so perfect a union of will between the Father and the Son, that the Son only acted in the most intimate union with the Father. As touch-

ing doctrine, Christ is the person who only brings to light that which was properly revealed and communicated by the Father; so also in his works he only makes known those miraculous powers which were properly revealed and communicated to Him by the Father: August. : *Candor est lucis aeternae, attende candorem solis. In coelo est et expandit candorem per terras omnes. Si separas candorem solis a sole, separa Verbum a Patre. 'Brightness belongs to the Eternal Light; mark the brightness of the sun. It is in heaven and diffuses its brightness through all lands. If you are able to separate the brightness of the sun from the sun, then you may separate the Word from the Father.'* To prove, that in curing the infirm man he had acted in union with the divine will and power, Christ appeals to a greater work, which all will be compelled to consider as a proof of the union of will and power which exists between the Son and the Father. This is the raising of the dead. But here the question arises, Does he speak of those who are spiritually or bodily dead? The former was first held by Drusing, *Bibl. Brem. Class. 1. Fasc. 2*, then by Eckermann, Schuster, Ammon, etc.; the second by the more ancient Greek interpreters, as Chrysostom, Tertullian, and among the moderns by Storr, Schott, Kuinoel, etc. *Comp. on the first interpretation: Eckermann, Theol. Beitr. Th. 5. St. 2. Eichhorn, Allgem. Bibl. Th. 5. p. 983 seq. und Th. 6. p. 997. Ammon, Opusc. Theol. p. 93. Concerning the other see: Storr, Opusc. T. III. p. 126, n. 1. 141—143, not. Schott, Opusc. T. I., De Consilio quo Jesus Miracula ediderit, p. 195, 199.* The history of the interpretation of this passage is given with great diligence by Lücke, *Anhang A. zu B. II, des Comm.*—Each of these explanations has reasons in its favour; for an unprejudiced examination will show, that in this passage Christ speaks of his agency both in the spiritual and bodily resurrection. He first speaks of his spiritual agency in awakening the mind to a new life, and to this he adds his physical agency in effecting

a bodily resurrection. This interpretation is found in the Greek church in Nilus and Cyrill, in the Latin in August., and afterwards in Luther, Calvin, Lampe, Paulus, Lücke, etc. V. 21—23 admits of either of the two interpretations, but in v. 24, a spiritual awakening is plainly referred to. Should it, however, be farther assumed that v. 28, 29 also speak of a spiritual resurrection, this would be forced and unnatural. In Eichh. *Bibl. Th.* 5. s. 988, we read : “ A time will arrive, when many more of those who are morally dead (*οἱ ἐν τ. μνημείοις* for *οἱ νεκροί*;) shall hear the voice of his instruction, and shall begin a new course of life.” For those reasons, then, we give the connexion and object of the discourse of Jesus in the following manner ; “ That union of will and power with the Father, which I have manifested in that single cure, shall be manifested in yet a much more glorious manner. The awakening of man,—this is the great work which the Son performs in union with the Father. Through faith in me there is even now, in those who believe, a resurrection from the dead ; and this shall become still more general. But if you cannot elevate yourselves to this great spiritual fact, then know, that the time will come when this power of awakening, which is given to the Son, shall also be externally manifested, when every one shall be compelled to acknowledge it.”

V. 21—23. In this discourse the spiritual and physical agencies of Christ are probably combined. According to the biblical representation, (and also according to v. 24 and 4: 14. 6: 58,) the resurrection of believers and their glorification which will then commence, is only the last step, the final culminating point of the operations of that divine and living principle which they have received within themselves, and which, proceeding from the inward to the outward, transforms and glorifies their entire being. See Rom. 8: 10, 11, and the author's Comm. on the passage, together with the extracts from the Fathers of the Church. Christ, then, may at first very

properly combine that twofold agency, and afterwards divide it, and speak first of the spiritual one and afterwards of the physical one, as the result of the former. In Matt. 11: 5 also the νεκροὶ ἐγείρονται, 'the dead are raised up,' and the πτωχοὶ εὐαγγελίζονται, 'the poor have the gospel preached to them,' may refer at the same time to both spiritual and physical agencies and effects.—Ζωοποιεῖν is probably different here from ἐγείρειν, Eph. 2: 5, 6, and denotes the positive communication of life to those who have been made free from death.—Christ, indeed, and his Apostles, when the work of God's grace in man is the topic of discourse, very frequently refer to the divine *free will*, John iii., in order to awaken in man the feeling, that his renewal through Christ is the work of unmerited *grace*. At the same time, however, it must be carefully observed, that the *will* of God cannot be a will of *arbitrariness*, but the will of a Holy Intelligence; those, therefore, whom he doth not quicken, can be none other than such as close their eyes against the light.—Since the judgment consists in this, that man, in rejecting Christ, excludes himself from salvation, 3: 18, so Christ is the person who judges, even by the circumstance that he brings the divine light to man. But he who exercises the internal judgment will also exercise the external one; for the latter, indeed, will only be an outward manifestation of the former. Since, then, the Son in all respects manifests the will and performs the works of the Father, it follows that when the Son is not recognized neither is the Father rightly known. Concerning the doctrinal signification of the passage in regard to the divinity of Christ, comp. a Dissert. of Thalemann, 1776.

V. 24. The ἀμήν is twice prefixed here and in v. 25, and denotes that Christ is about to say something which his hearers will find it difficult to comprehend. He intends here to speak of the circumstance that to him, who truly believes, there is no difference in point of fact between this world and

the world to come. The same communion with God which the redeemed believer shall enjoy in the other world, he enjoys even here ; only here it is imperfect through certain hindrances and limitations. Now *in this respect*, the Lord means to say, the moral awakening of man is so intimately connected with his future life, that this awakening itself may be regarded as the beginning of the great resurrection era or period. — *Εἰς κρίσιν κ. τ. λ.*, *into condemnation or judgment*, comp. 3: 18. He has received in himself a principle, which, acting from within, will necessarily make the whole man completely holy ; hence there is no need of a judgment for him. He who has become a believer in the Son, is regarded by God as already holy and glorified for all eternity, Rom. 8: 30.— *Ἀκούειν*, *to hear*, in a higher sense, ‘the internal perception, apprehension,’ 8: 43, 47 ; so also in the common phrase, *ὁ ἔχων ὄρα ἀκούειν κ. τ. λ.*, ‘he who hath ears to hear let him hear.’ *Μεταβέβηκεν*, *is or has passed*, must be retained in its appropriate force of the praet. for that sublime eternal life *has* already commenced in him ; that this is the proper meaning, is shown by 1 John 3: 14. *Θάνατος*, *death*, according to the general biblical use of language, and particularly according to that of John, means the kingdom of death, where the divine life and its blessings are unknown, and where, consequently, there is no future *ζωή*, *life*. Aug. : *in hac vita quae nondum est vita transitur a morte ad vitam*, ‘In this life, which is not yet life, we pass from death unto life.’

V. 25. If the whole passage refers to the physical raising of the dead, *καὶ νῦν ἐ.*, *and now is*, must refer to individual resurrections, as to that of Lazarus, etc., which is a very unnatural explanation. Again, *ἀκούειν τ. φ.*, *hear the voice*, obviously refers back to *ἀκούειν τὸν λόγον*, *heareth my word*, in v. 24; as is evident from the addition of *καὶ οἱ ἀκούσαντες ζήσονται*, ‘and those who *hear* shall live;’ which were otherwise entirely superfluous.

V. 26. Euth. ; *τὸ ἔδωκεν οἰκονομικόν* (in condescension

to human forms, of conception) ἔχει δὲ ζωὴν ἀπὸ τοῦ πατρὸς. Aug. : particeps factus vitae, non eras quod accepisti, et eras qui acciperes ; filius autem Dei non quasi primo fuit sine vita, sed ipsa vita erat, 'having been made a partaker of life thou wast not *what* thou hast received, and thou wast the person who did *receive* it. 'But the Son of God was not in the beginning as it were without life, but *the very life itself.*' So is it said of the Logos in 1: 4, ἐν αὐτῷ ζωὴ ἦν, in *Him was life.*

V. 27. Christ has that power not as a mere man, but *because* he is the Messiah. Here it seems that this subordinate signification of υἱὸς τ. ἀνθρώπου, *son of man*, is particularly introduced, comp. on 1: 52. It is true that υἱὸς ἀνθρώπου stands without the article ; but the article is likewise wanting before υἱὸς θεοῦ, Matt. 14: 33. 27: 43. Luke 1: 35. John 19: 7, because these terms, like κύριος, had almost become proper names.

V. 28, 29. That this ἀξ. τ. φωνῆς, *hear the voice*, is a different one from v. 25, is obvious from the word πάντες, *all*. Were this passage likewise referred to the spiritual resurrection, it would be necessary to have recourse to unnatural allegories. The τοῦτο after θαυμάσιον, as is generally the case in John, refers to what precedes, that is, to the power of the judgment. In order to establish the certainty of that invisible spiritual resurrection, and of the judgment connected with it, Jesus refers to his agency in that great concluding period of the kingdom of God, when that which he has inwardly wrought, shall be outwardly manifested. Φωνή, *voice*, when used in reference to the resurrection, is a usual image for the life-giving agency of God ; hence in other cases φωνὴ σαλπιγγος, *the voice of the trumpet*, 1 Cor. 15: 52, and also in the Rabb., see Bertholdt, *Christ*. p. 178. Ἀνάστασις ζωῆς like 2 Macc. 7: 9, αἰώνιος ἀναβίωσις ζωῆς, and v. 14, ἀνάστασις εἰς ζωὴν. Since, in virtue of its essential oneness, the true life of the faithful in God is called ζωὴ αἰών-

νιος, eternal life, so, on the other hand, their future happiness is simply called *ἡ ζωή, life*, e. g. Matt. 7: 14. The *κρίσις* refers simply to unbelievers, v. 24. That *ἀνάστ. ζωῆς resurrection of life*, is also called in the New Testament *ἀνάστ. τῶν δικαίων, the resurrection of the just*, Luke 14: 14. Since this resurrection only is the true one, that is, a resurrection by which a higher existence is obtained, it is mentioned in the New Testament as an act of grace, and, by way of eminence, is called *ἡ ἀνάστασις, 'the resurrection,'* Phil. 3: 10, 11.

V. 30. Christ refers back to v. 19. All those great works of his were rendered possible only on the condition that he acted as the representative of God, as an organ without a will. *Ἀκούω* 3: 32, etc. like the *δείκνυμι* above, which is also symbolical, v. 20. Euth. : *οἰκονομικῶς τὸ ἀκούειν.*

V. 31, 32. When Christ declared such great things of himself, the Jews, who did not discern the Divinity in him, looked upon it as boasting and self-exaltation. Since, now, his opponents regarded him as a mere man, he assumes their point of view (Chrys. : *πρὸς τὴν ἐκείνων ὑπόνοιαν.* Calvin : *est modus concessionis,*) and says, that his testimony is of no value. Christ uses a proverbial expression, which is frequently found in the Rabbins, e. g. Halihoth Olam, c. 1. *ימאָר ע"ב ל"ב נאָרען ע"ס י"א.* *Μαρτυρία ἀληθής*, Beza : *test. idoneum.* In 8: 14, Christ says the contrary, but only to convince their Pharisaical pride that *this also* is true ; but then he refers back in that place to the two-fold testimony, 8: 18. *Ἄλλος, another*, cannot be the Baptist, see v. 34, as Chrysost., Euth., etc. think ; but it is the Father. Christ calls him so, in order to excite their attention. He speaks in a similar manner in 8: 18.

V. 33, 34. Christ might have regarded it as incompatible with his dignity to appeal to the testimony of an enlightened man. But since the Jews once believed in him as a prophet and sent to him to be informed, so he adduced this addition-

al testimony, and he did it—*ἵνα σωθῆτε* “for their own good, that they might be saved,” if they would permit this condescension of Christ in appealing to human testimony to be a means of awakening their faith. Calvin: *significat non tam sui habere respectum quam hominibus consulere, dum ev. sui praecones excitat.* *Λαμβάνειν* is not here as in other cases, “to receive” but “to take, to draw to one’s self,” as below v. 41. In Greek *λαμβ.* is used as expressive of the passive reception, as well as of the active seizing. Diod. Sicul. l. I. c. 60. *καιρὸν λαμβ.* “to seize the opportunity.”

V. 35. The Baptist had been placed as it were a light in the darkness, in order to point out the way to the Messiah. In other cases also prophets are compared to lights, Sir. 48: 1, and also in the Rabbins. Calvin: *Dominus vos errare noluit, constituit enim Ioh. ut lucernam, cujus splendor vos dirigeret; sequitur vos sponte caecutire, si me Dei filium non agnoscatis.* But the Jews instead of using the light for the purpose for which it was given played with it, and—for a short time, *πρὸς ὥραν, a while*, 2 Cor. 7: 8. Gal. 2: 5,—they were pleased to listen to him, and to acknowledge him as true. But they neglected to use him for the purpose for which he had really been given to them; they did not recognize the great object of John. *Θέλειν* is not without meaning; it signifies: “it gave you pleasure;” in the same way Mark 12: 38. So *ἤδειξεν*.

V. 36. 10: 25 is parallel, comp. v. 32 and Schott, Opusc. I. 163. “*Ἔργα* is taken, comp. 7: 3, 21. 10: 25, 32, in too narrow a sense, if according to the example of Rousseau, it is only understood of the *teaching* of Christ, comp. Eichh. Bibl. Th. 7. p. 981, where *ἔργα ποιεῖν* is declared to be perfectly identical with *διδάσκειν, τὰ ἔργα μείζονα ποιεῖν* “to deliver a more complete doctrine.” But in like manner the meaning of *miracle*—which is advanced particularly by Storr, Flatt, and Olsh.—is too narrow, as is shown in 14: 10, 12;

the meaning of τὸ ἔργον, therefore, is collective, as in 17: 4. It denotes the whole, collected, divine agency of Christ. So Stark in the *first* Exc. to his Paraphr. in Ev. Ioh. xiii—xvii., Jena 1814.

V. 37—40. Christ wishes to show, that to the carnal and ungodly disposition of the Jews it must be difficult to recognize the divine character of the spiritual testimony which he adduced in his favour. To be convinced, they asked to see God with their senses, so Philip, John 14: 8. Now, such a testimony, he says, cannot be given to you. The testimony of divine revelation and prophecy might at least point you to the right way; but even this is not living or abiding in you, comp. 7: 19. Olsh.: "Jesus presents the proof of the insensibility of his contemporaries, in such a manner, that he goes back to the different modes of the revelations of God; as in nature and in history, so does he also reveal himself within. But *nowhere* had he been recognized by the Jews." Euth.: καὶ τί λέγω, ἠησί, περὶ θανῆς αὐτοαἰώνου καὶ εἶδους αὐτοπροσοίπου; ἀλλ' οὐδὲ τὸν λόγον αὐτοῦ ἔχετε μένοντα ἐν ὑμῖν, τὸν διὰ νόμου καὶ προφητῶν λαληθέντα, εἰ καὶ οἴεσθε τοῦτον ἔχειν μένοντα ἐν ὑμῖν, καὶ ἐπὶ τούτῳ σεμνύεσθε. Ἔχειν τ. λόγον. μ., 'to have his word abiding in you,' comp. 1 John 1: 10, of the doctrine, which has penetrated into our internal nature. Comp. 7: 17, εἰάν τις θέλῃ. John is fond of the verb μένειν, 1 John 3: 9. 2: 27, 28. 2 John 2: 9. John 15: 7. It has the meaning of persevering, as is seen from its opposite, 1 John 2: 24. In 8: 31 we find μένειν ἐν τῷ λόγῳ.—Ἐμενῶτε may be Imper., as Chrys., Calvin, Wetstein, etc. think; or Indic., as Cyrill, Beza, etc. The latter seems preferable, so that then ἐμενῶν has the secondary meaning of 'critical study, analysis of words.' According to Jos. de B. I. II. c. 8. § 14. Ant. XVII. 2. 4. the Pharisees prided themselves μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, 'on their critical exegesis of matters pertaining to the law;' but Justin Martyr, *Dial. C. Tryph.* justly censured their

mode of procedure, when he says that they spent their force in the examination of mere trifles, *τὰ δὲ μεγάλα καὶ ἄξια ζητήματα μήποτε τολμῶσι λέγειν μηδὲ ἐξηγεῖσθαι*, 'whilst the great and important questions they neither ventured to speak of nor to explain.' If the Scriptures are not read with a mind that is divinely enlightened, the words cannot become living in the reader, and the testimonies of Christ cannot be understood. Cyril: *Ἐπειδὴ γὰρ ἐθεάσατο συλλέγοντας αὐτοὺς ἀπὸ τῶν Μωϋσέως γραμματίων ἀπαιδεύτως τὰς τῶν ἀντιλογιῶν ἀφορμὰς, ἀναγκαίως αὐτοῖς ἀχρηστον ἀποφαίνει τὸν τῆς ἐπὶ τούτοις ἐρεύνης πόρον*, 'For when he saw them ignorantly seeking to find occasions of contradiction and controversy from the writings of Moses, it was necessary that he should show them that the labour of search in these respects was useless.' The *δοκεῖτε*, *you think*, does not necessarily imply blame; in this case, however, it is probably to be understood so, since those who were filled with a pharisaical spirit, thought they possessed eternal life, i. e. thought themselves to be worthy of it, simply from the fact that they were in possession of the Scriptures, and because through them they obtained the *μόρφωσις τῆς γνώσεως*, 'the form of knowledge,' comp. Rom. 2: 18—21. In Talm. Tr. Pirke Aboth. we read: *אֲבָרַךְ אֶת הַיְיָ לֵב יִרְדָּה לִּי בְּרַבֵּי הַיְיָ לֵב יִרְדָּה לִּי בְּרַבֵּי הַיְיָ לֵב יִרְדָּה לִּי*, 'He who acquires words of Holy writ, acquires eternal life.' The *καὶ* before *οὐ θέλ.* is adversative. *Θέλειν* is placed emphatically, comp. 7: 17. Rev. 22: 17. Euth.: *δοκεῖτε μὲν ἔχειν, οὐκ ἔχετε δέ, διότι ἐπιπολαίως ταύτας ἀναγινώσκοντες οὐχ εὐρίσχετε ταύτην, ἣτις ἐστὶν ὁ Χριστός, ἡ πηγὴ τῆς αἰωνίου ζωῆς*, 'Ye think indeed to have, but ye have not, because reading them with superficial levity ye do not find that which is the only fountain of eternal life i. e. Christ Jesus.'

V. 41—44. Christ now discovers to those people, what was the internal cause of their blindness and unbelief. They do not seek after that which is of God, but they endeavour to satisfy their own perverse inclinations, particularly those of

self-interest and pride, 12: 43, because the divine love, the spirit of the divine doctrine of revelation (v. 38) was not rooted in them. Christ, inasmuch as he truly came from God, said and did nothing which might have flattered the selfish and conceited views of those people; others, *ψευδοπροφήται*, *false prophets*, and false Messiahs flattered them, and therefore they were received.—Since the advent of Christ, there have appeared among the Jews 64 false Messiahs, by whom they have suffered themselves to be deceived. Josephus informs us how very much these false Messiahs aimed to flatter the perverse inclinations of the Jews.—*Δόξαν λαμβ.* like *ζητεῖν*, as in v. 34. *Ὁ μόνος θ.* as in 17: 3, he who alone is God, and whom alone man should regard in his actions. The *ἐν ὀνόματι τινος ἔργ.* signifies the same as *ἠϋψῆ* in Deut. 18: 19, ‘by the authority of any one.’

V. 45—47. Concerning the praet. *ἠλπίζατε* comp. above v. 37. You imagine that you truly obey and reverence the law—you imagine that your persecutions towards me spring from a pure zeal for the νόμος—but, to pass over all your gross violations of the law, this one thing shall convict you of blindness and disobedience, viz., because you do not show respect to the promised Prophet as Moses commanded you, Deut. 18: 18. Chrys.: *δι᾽ ἀσχυρίζεσθε Μωϋσεῖ πιστεύειν δι᾽ ὧν κατ᾽ ἐμοῦ τολμᾶτε· δείκνυμι ὅτι τοῦτο μὲν οὐκ ἔστι μάλιστα ἀπιστούντων· Μωϋσεῖ τοσοῦτον γὰρ δέω ἐξ ἐναντίας ἦκειν τοῦ νόμου, ὅτι οὐδὲ ἔστιν ἄλλος τις καταγορήσων ὑμῶν, ἀλλ᾽ ἡ αὐτὸς ὁ τὸν νόμον δεδωκώς* The same selfish disposition which prevents you from believing Moses, also prevents you from believing me.

CHAPTER VI.

In order to understand the connexion between this narrative and the other events in the life of Christ, we must compare Luke 9: 10. Matt. 14: 13. Mark 6: 30, etc.—If the feast, which is mentioned 5: 1, was the purim-feast, then Jesus had staid hardly a month in Jerusalem, for here in v. 4, we read that the passover was near, which occurred a month after the purim-feast. But Jesus seems not to have gone to this passover. Before that journey to the capital, He had probably sent the Apostles on their first official tour. After his return from that city, (the way from Jerusalem to Tiberias can be travelled in three days,) they returned also. They could hardly give Jesus a regular account of what had happened to them. The concourse of people increased so greatly that they had not even time to eat, Mark 6: 31. The humane Saviour wishes to afford them an opportunity to recover themselves in some measure; he therefore tells them to go with him over the lake, to the eastern side, not far from the town Bethsaida Julias. But the people who had before crowded around him, followed him on foot around the lake over the Jordan, being attracted by the ever increasing miracles which he performed upon the sick. Here Jesus does not again withdraw from them; at first he performs some cures and then teaches the people concerning the βασιλεία τῶν οὐρανῶν, *kingdom of Heaven*, as Luke states. These teachings interest the people; mid-day has past, Matt. 14: 15; and evening already begins to set in. It is too far to go to the surrounding villages to buy food. Christ, therefore, performs a miracle, by which he intends to produce on that multitude of people a deep impression of his divine power.

V. 1—4. The Evangelist applies two names to the lake, either to denote that Christ went to the other side of the lake, which was directly opposite to Tiberias, or to designate it

more distinctly for the sake of such foreigners, as might not be acquainted with more than one of the names.—The fact that John speaks of the passover as being near, seems to stand in connexion with his mentioning the multitude of people, which probably was on the point of going along to Jerusalem, in case he should go. They travelled in caravans.

V. 5—9. Bengel accounts for the fact that this question was addressed directly to Philip, on the supposition that the providing of food had been entrusted to him; Chrysost., and Theod. Mopsuest., suppose it was because he was particularly weak in faith. From 14: 8, as well as from this passage, we see that it was very difficult for him to elevate himself to a higher view; for it is probable that Christ's design in proposing this question was to awaken in him the thought of divine aid, as was the purpose of the question addressed to the lame man, 5: 6. Thus at least the Evangelist seems to have understood it, from v. 6. The Roman coin *δηνάριον* is worth about 9½ cents; the whole amount, therefore, would be 19 dollars.—Barley loaves, an inferior kind of food. In Talm. Tr. Pesahim f. 3, we find: "Jochanan says: The barley has become beautiful. The reply was: Say that to the horses and asses." *Ὠψάριον, ὕψον*, is properly *προσηγάγιον*, obsonium, that which is eaten with bread; it then became very common to apply that term to fishes, as was observed already by Plut. Symposiac. IV. 4. "En with *παιδάριον* is the indefinite article, which, like the article in Aramaean, is placed *after* the noun.

V. 10—13. *Ποιῆν* with the Inf. means: to occasion one to do something; so also in genuine Greek, Herm. on Viger, p. 761. There was grass in the place, for it was in the time of spring. *Ἀναίπτειν* and *ἀνακλινοῦσθαι*, to lie down, to recline, at table. *Ἐὐχαριστήσας* refers to the giving of thanks, which the Jews always observed at their meals. In Talm. Tr. Beraboth we find: "He who partakes of any thing without giving thanks acts as if he were stealing it from

God." This prayer of thanks was always pronounced by the father of the family; Christ never neglects it. *Διαδιδάμει*, to pass from hand to hand. V. 26 and v. 14 would of themselves lead to the assumption that Jesus here performed a miracle, did not the narrative itself make this plain to the impartial interpreter. Paulus, indeed, would understand *σημείον*; miracle, in v. 14, "as an act expressive of his noble disposition;" (referring to the fact that he evinced so much tender care for the bodily wants of the people.) From the manner in which Paulus treats the whole narrative, it is obvious, that wherever an interpreter is once possessed with an aversion to miracles, no usage of language is so fixed, no text so clear, as not to suffer perversion; but *disinclination* to a belief in miracles is as much the sign of a carnal disposition, as the *passion* for miracles.

V. 14. Ὁ προφ. ὁ ἐρχ., the Prophet that should come, a designation of the Messiah, derived from Deut. 18: 15.

V. 15. In the same proportion that this miracle afforded them a visible proof of his Divine power, and the more the sensuous multitude could promise themselves external happiness from such a man of God, they were the more anxious to make him their earthly ruler. But he who had come to do the will of his Father in Heaven, and who sought not his own honour, caused his disciples to sail in advance to the other shore, whilst he himself withdrew again into the solitude of that mountain, for the purpose of prayer, as we are informed by the other Evangelists, Matt. 14: 23. Mark 6: 46.

V. 16—18. The Hebrew evening, ערב, embraced the interval between 3 and 9 o'clock. Here the latter part of the evening is meant, the ὀψία δευτέρα, from 6 to 9 o'clock. Ἔρχεσθαι, according to the Greek and Hebrew use of language, means here 'to go, to take a certain direction.' They had probably waited some time on shore for the arrival of Christ. Now when the storm rises, their progress is retarded—they are compelled to take in their sails—whilst in the

mean time the night has advanced to the fourth watch; and in the morning between 5 and 6 o'clock, they had hardly made two thirds of the lake, which is about five English miles broad (45 stadia). In Mark it is said, that they intended to go to Bethsaida, (that mentioned in 1: 45), which was not very far from Capernaum. The sequel shows, that they went to Capernaum; see 6: 59, comp. on 2: 12.

V. 19—21. From the place of his solitude, Jesus (Mark 6: 48) could observe the storm on the lake. He reflects upon the embarrassment of his disciples, and hastens to their assistance. He walks upon the sea by that same power with which he rules over nature; he approaches near their vessel. John does not individualize here, since these extraordinary events in the life of Christ were probably well known among the Christians of Asia Minor. He only relates them as if to connect therewith the following discourses of Christ. The particulars are given by Matthew and the other Evangelists. The disciples were alarmed, because such an appearance was somewhat so entirely unusual, that they believed they saw a ghost, rather than Jesus himself. Concerning *ἐγώ εἰμι* see 4: 26. The *ἤθελον αὐτὸν* λ. admits of different interpretations, which are thoroughly considered by Lücke. If we consider the passage without reference to the other Evangelists, it seems to have this meaning: they intended to receive him but being quite near to the shore, they did not do it. Thus *εὐθέως* is rendered in the Syriac translation ܐܠܘܢܐ ܨܘܕܐ, 'at the very moment, when they were about to receive him;' so also in the Persic version. Chrysos. also understood it in the same sense, and adds: *τίνος δὲ ἔνεκεν οὐκ ἀνέβη εἰς τὸ πλοῖον; τὸ θαῦμα μείζον ἐργάσασθαι βουλόμενος, τὴν θεότητα αὐτοῖς ἐκκαλύψας γυμνότερον.* 'Why did he not ascend into the ship? Because he wished to perform the greater wonder and to make his Divinity more evident to them.' The other Evangelists, however, say that Jesus en-

tered into the vessel together with Peter. Chrys., therefore, prefers the supposition, that the fact of which John speaks is different from that mentioned by the other Evangelists. Modern commentators have endeavoured to remove the difficulty in a philological point of view. Bolten assumes, that the verb *θέλειν* is superfluous. Others hold, that when connected with another verb it gives to the latter the meaning of 'to do willingly.' *Ἐθέλειν* in and of itself denotes an act of will. According to Ammonius, de Vocabul. Differ. s. v. *βούλεσθαι*, this verb refers to the *λογικὸν ζῶον*, whilst *ἐθέλειν* is used of the *ἄλογον*; but that will which is mere instinct, comprehends activity in itself more immediately than the other.—Buttmann, Lexil. I. 26, gives to *θέλειν* the meaning of *purpose, resolution*, the accomplishment of which depends upon myself; to *βούλεσθαι* that of *readiness* to do what does not depend upon myself; connected with other verbs, therefore, it is often to be understood as having the adverbial signification of 'willingly,' Buttm., Gr. Gramm. Robinson's edition, p. 440. So Xenophon Cyrop. 1. 1. 3: *Κύρω ἴσμεν ἐθέλησαντας πείθεσθαι τοὺς μὲν. . .* Beza already in his time assumed, that *θέλειν*, when a verb Fin. combined with the Inf., gave to the latter the meaning of "willing action," and in this case translated: *volente animo eum receperunt*. Lücke has engaged in an inquiry concerning the grounds of this translation, and thinks that that meaning is sufficiently justified by Markland's note on Lysias, ed. Reiske p. 616, Heindorf on the Theat. of Plato, p. 28 seq., and particularly by Sturz's Lex. Xenoph.; see also Ast in Leg. Plat. I. 5. p. 28. Indeed many passages in the writings of Xenophon (for in Lysias and Plato the part. alone is used in this manner), show that *ἐθέλειν*, inasmuch as it may signify 'to be ready,' gives also to the following verb the meaning of *willing action*. Xenoph. Anab. 2. 6. 7: *ἠθέλον ἀκούειν αὐτοῦ σφόδρα*. In the same work I. 5. 19: *κινδυνεύειν σὺν ἡμῶν ἐθέλησατε*. Particularly Cyrop. 1. 1. 3: *Κύρω ἴσμεν ἐθε-*

λήσαντας πείθεσθαι τοὺς μὲν ἀπέχοντας παμπόλλων ἡμερῶν ὁδόν, τοὺς δὲ καὶ μηνῶν, τοὺς δὲ οὐδ' ἑωρακοτας αὐτὸν πόποιε, τοὺς δὲ καὶ εὖ εἰδότας ὅτι οἱδ' ἂν ἴδοιεν· καὶ ὁμως ἡθελον αὐτῶ ὑπακούειν. Reference might also be made to the fact, that βούλεσθαι is also found to be pleonastically used by Plato, de Leg. 12. 9 : ἡ γῆ πρὸς ταῦτα πέφυκε (πρὸς τὰ) βούλεσθαι ταῖς ἀνθρώποις τροσῆν φέρειν; on which Ast remarks : βούλ. est præ se ferre, declarare, igitur cum alio verbo conjunctum est: manifesto aliquid facere. Comp. Winer, Gramm. 3. Ausg. s. 391. In regard to this usage of ἐθέλειν, however, it should be remarked that the verb of itself does not possess this signification; so that when thus used it must be entirely certain on other grounds that the fact to which reference is made has actually taken place. And another question which yet remains to be answered is, whether John here followed this more unusual idiom of the Greek language. The difficulty will perhaps admit of solution, and we may be able to harmonize the narrative of the first three Evangelists with that of John, on the supposition that John only relates in a spirited manner *the first impression*, which the sudden and certain recognition of Jesus produced upon them. "But when he made himself known, they were immediately ready to receive him into the ship."—Here the narrative breaks off.

It is here necessary to throw a glance at the exegesis which certain recent commentators, who are possessed with an aversion to miracles, have given to the περιπατεῖν ἐπὶ τῆς θαλάσσης; and which others perhaps might likewise be glad to adopt, did not the words of the text decidedly oppose such an interpretation. Lange, Stolz and Paulus propose to translate "beside or on the lake." Jesus, they say, had walked by land around the lake, and thus suddenly appeared to them. There is no doubt that ἐπὶ c. Gen. can be translated by *on, beside*, in some instances; but even in those cases the meaning *upon*, always forms the basis. It is

used in this sense when speaking of the high banks of rivers, 2 K. 2: 7, in the LXX ἐπὶ τοῦ Ἰορδάνου, Dan. 8: 2, ἐπὶ τοῦ Οὐβάλ; nay, even when the lake is spoken of, John 21: 1. Since, now, even in those cases the fundamental signification is *upon*, it cannot be disputed, that ἐπὶ τῆς θαλάσσης περιπ. may mean "to walk upon the lake," and ἐπὶ τὴν θάλ. 'over the lake.' So Apollon. Rhod. Argon. I. 182, says of the son of Neptune: κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν οἴδατος κ. τ. λ. Artemidorus, Oneirocriticon l. 3. c. 16, has a particular section περὶ τοῦ ἐπὶ τῆς θαλάσσης περιπατεῖν. Lucian, De vera Hist. 2. c. 4., says of those who walked upon cork, (φελλόποδες): καθοραῖμεν ἀνθρώπους πολλοὺς ἐπὶ τοῦ πελάγους διαθείοντας.—Independently now of every other consideration, it is clear that the whole narrative, (as it is given in full by Matthew,) is in favour of this meaning. This is also acknowledged by the latest exegetical writers; but still they convert such facts into somewhat unknown, (like the unknown quantities in Algebra,) and say: it is a mystery, a mythos. To many, however, the signification of this term is perfectly undefined; they use it, like a magician's spell which they themselves do not understand, to exorcise every miraculous event. When this mystical formula, (for this it is to many,) is more minutely defined, we find the meaning to be: The fact which forms the foundation of it, was a natural one; tradition transformed it into the miraculous. But tradition cannot here be urged, for the Apostles relate that of which they themselves were eye witnesses. It is, therefore, entirely improper to speak of a mythos here. It is much more natural to suppose either that the Apostles were deceived in an occurrence where their senses could hardly have deceived them, and that they therefore unconsciously related what was untrue; or else that they were conscious of transforming a very common event into a miracle. But the sim-

ple historian would at once declare the latter to be psychologically improbable.

V. 22—24. In verse 22, the addition of *ἐκεῖνο—αὐτοῦ* is to be rejected according to the authority of the Codd. V. 23 is to be regarded as a parenthesis. *ἰδών*, seeing, is again resumed by *ὅτε οὖν εἶδεν* when the people therefore saw, in v. 24. We might with Beza feel tempted to take the aorist in *ἰδών* and the imperf. in *ἦν* in the signification of the pluperfect, "since the people had observed the evening before that there was only one vessel there, and might have thence concluded that Jesus could have gone in none other." In the evening the people had dispersed in different villages. They had seen that the disciples went away by themselves; in the morning, therefore, they expected to find Jesus alone. But when they did not succeed in finding him they supposed that he had gone by land to Capernaum. As this was a journey of at least two hours they thought that if they should cross the lake they would anticipate his arrival at that place. According to this connexion it might seem, that *ἰδών* and *ἦν* have the meaning of the pluperf. But this cannot be correct. For even the *εἶδεν* in v. 24, by which the narrative is again resumed, shows that John used *ἰδών* in the sense of the Aorist. The train of thought, therefore, seems to be : On the next day, the people were convinced that no other vessel was to be obtained in this region, and that consequently Jesus himself could have procured none other than the one which they had observed the day before. The vessels in which they themselves were conveyed were the first which came from Tiberias in the morning.—*Εὐχαριστήσαντος* 'where the Lord had given thanks,' seems to refer to the fact that the increase of the food was thought to have been caused by this prayer. Christ was himself desirous that his miracles should be ascribed to his union with God; in performing them therefore, he frequently prayed, for the purpose of keeping his disciples in

constant remembrance, that the power of that God whom they worshipped was able to perform such mighty works through him. John 11: 41, 42.

V. 25. They find him, as appears from v. 59, in the synagogue at Capernaum, and are astonished that he has arrived there before them.

V. 26. Jesus, without satisfying their curiosity, and without mentioning the miracle by which his glory had been manifested, immediately refers to the grounds of that disposition which led them to follow after him. *Σημείον* is here used correctly in its appropriate signification: an earthly sign which points to something higher, the means of attaining an end which lies beyond it. Weak, indeed, were those who stood in need of such means in order to be awakened to an intuition of the Divine in Christ; but weaker still were those who regarded the miracle as itself an end, performed to satisfy their earthly wants or their fondness for show;—and with these men such was the case.

V. 27—29. They are commanded to obtain food—but food, the effects of which extend beyond the narrow boundaries of this life, 4: 14. He only who has been approved by the Most High can confer such food. Apollin.: *μεθίστησι μὴ περὶ τῶν φθιρομένων ἐπιτοῆσθαι τροφήν, ἀλλὰ τὴν εἰς αἰῶνα μένουσαν, ἣτις τρέφει ψυχὴν· αὕτη δὲ ἦν ἡ πίστις ἡ ζωοποιός, καθ' ἣν ἐξομοιοῦνται πρὸς τὴν σάρκα τοῦ κυρίου τὴν ὑπὸ πατρὸς ἐσφραγισμένην τῇ θεῖα δυνάμει.* 'By a transition he tells them not to be anxious about the sustenance of those things that perish, but to seek for that food which endureth unto eternity and which nourisheth the soul. Such food is a life-giving faith, by which we are assimilated unto the flesh of the Lord—sealed of the Father by Divine power.' *Ἐργάζεσθαι* in the Classic and Hellenistic writers, means 'to gain, to acquire.' The force of the Gen. *θεοῦ, of God*, in v. 28, is plain from the answer of Christ: 'works which God demands, which are pleasing to him;' so עֲשֵׂה לְפָנָי יְיָ, ;

sacrifices of God, Ps. 51: 19. The people had always heard of works, by which eternal life was to be acquired; at the call of Jesus therefore, v. 27, they immediately think of some specific acts which God might demand of them. The question however, does not spring from an inward desire to obey God, but as Euth. says: *κολακείοντες, ἵνα δόξωσι μαθηταὶ καὶ αὐτοὶ, καὶ οὕτως ἐπισπάσωνται (τὸν Χριστὸν) πρὸς χορηγίαν τροφῆς*, 'deceitfully, that they might thereby induce Christ to provide them with food.'

V. 30, 31. The *οὖν* therefore, must be explained: 'if we are to believe you'—miracles are required. Thus they still wish to obtain their end and to be gratified with beholding a miracle. The Rabbins represent the Messiah as a counterpart of Moses, who, on a higher scale will perform all that Moses did upon a lower one. Thus, according to them, he will cause manna to rain from heaven, like Moses; so in Medrasch Koboeth, 73. The manna which the Israelites collected on their journey through the desert, was the juice of some Arabic plants, which was distilled by the heat of the sun; and being congealed by the coolness of the night, was found in the morning in the form of grains upon the plants. God bestowed this gift of nature upon the people in the desert in an unusual quantity, and combined with it many miraculous circumstances. On account of the origin of the manna it is called in Arabic *من السماء* *the manna of heaven*.

So is it also called in Ex. 16: 4 *לֶחֶם מִן הַשָּׁמַיִם* *bread from heaven*, and Ps. 78: 24 *פֵּרוֹת שָׁמַיִם* *fruit of heaven*. Comp. Faber, *De manna Ebraeor.* Opusc., Kiel 1770 and 1773; together with Reiske, *Opusc. Med. Ar.*, edited by Gruner, Halle 1776. The Jews now cunningly demand the performance of *this* miracle (comp. Matt. 16: 1) to confirm the claims of Christ, yet so as to obtain at the same time that which they deemed of more importance, viz. something to eat. But Christ immediately connects a higher meaning with these words.

V. 32, 33. "You"—the Redeemer says—"call that manna bread of the celestial world. But in the *true* (see on *αληθ. true*, 1: 9,) sense of the word no food can be called such except *that* which my Father offers to the world. The true bread is that which comes down from Heaven and gives life unto the world estranged from God." The part. pres. *καταβαίνων*, *cometh down*, refers only mediately to Christ; the Redeemer simply intimates the fact that He is this bread.—It is probable, that among the Jews, manna had been frequently used to denote symbolically a spiritual influence from God. Philo, *quod det. ins. Mel.* p. 213. Fr. calls the manna the symbol of the *πρεσβύτατος τῶν ὄντων λόγος θεῖος*, 'the most ancient of the divine manifestations which exist.' The same writer, *de Profug.* p. 566, calls *αἰθέριος σοφία*, *heavenly wisdom*, the *ἄριος*, *bread of God*. In B. Sohar on Exod. f. 26, manna is called the heavenly food which nourishes those who are versed in the law. Comp. Buxtorf in *Opusc., Historia Mannae*, c. 2. So also Rev. 2: 17.

V. 34, 35. How did the sensual crowd happen to make this request? It is not probable that they should have again thought of earthly bread, and still less, that they should have prayed for the spiritual bread of life. The more ancient interpreters, as Chrys., Cyr., Aug., Calv., Brent. think, therefore, that the words contain a mockery, and that they intended to say: "you will never be able to give us this." If, however, we bear in mind the psychological tendencies of such persons, it will not be difficult to imagine that they did not themselves clearly apprehend what Christ meant, but that at heart they still hoped for something earthly. In a similar manner the Samaritan woman, 4: 15.—The Redeemer would again lay open their internal state. Spiritual hunger and spiritual thirst are the sole conditions under which that bread which he bestows can be enjoyed, and from which eternal satisfaction can flow. That is, he demands spiritual humility, on which he placed such a high

estimate at the commencement of his ministry, Matt. V. Christ dwells upon the necessity of feeling an inward want and upon the highness of the gift which he has to bestow, until v. 40. The same is also the case from v. 44—46. — *Ἐρχόμενος come*, is to be taken here in an emphatic sense; it signifies not merely an external approach, but is synonymous with *πιστεύων believing*. It signifies, therefore, an inward communion with Christ; and whosoever enters into this union, will find the wants of his soul perfectly satisfied. Comp. 5: 40. 6: 37, 44.

V. 36. *Musculus: incusat his verbis cordium illorum duritiem, qua fiebat ut videntes nec viderent nec crederent, et hanc illorum incredulitatem impedimento esse quo panis hujus virtutem minus experiantur.* ‘In these words he reproves their hardness of heart, which, whilst they saw with their eyes, prevented them from seeing and believing; and their incredulity, which served as an impediment to prevent them from experiencing the efficacy of this bread.’ It may be asked to which preceding expression Jesus has reference? According to some he refers to what he had said in Jerusalem to a certain class of men, 5: 37, 38; a reference to v. 26 is probably preferable, although this sentiment is not literally found there. The *ὁρῶν τὸν Χριστὸν* must be explained according to the *θεωρῶν τὸν υἱόν* v. 40, thus: ‘the witnessing his works.’ *Ὅτι* denotes quotation; the first *καί* has the meaning of *καίπερ*.

V. 37—40. The Father gives over to the care of the Redeemer all who stand in need of salvation. *Διδόναι to give*, is applied to this objective act of transfer by which those who need redemption are given to the Son; 10: 29. 17: 6. 9: 12. But that need of salvation is itself brought about through the co-agency of the Father. In regard to the subjective manifestation of that objective act of transfer, on v. 44 and 45 Ammonius says: *Οὐκ ἔστι τὸ τυχόν ἢ εἰς ἐμὲ πίστις, ἀλλὰ τῆς ἀνωθεν δεῖται ῥοπῆς, ἵνα γνῶς τὰ*

ὑπὲρ νοῦν. "Ὡσπερ ἰατροῦ προσάγει ὁ πατήρ τοῦ Χριστοῦ τοὺς ἀσθενεῖς ἀνθρώπους. 'Faith in me is not a matter of accident, but it *requires the preponderating bias from above*, that thou mayest know those things which are above reason. For the Father leadeth weak men to Christ as unto a Physician.' The neuter πᾶν, *all*, for the masc. as in 1 John 5: 4. Heb. 2: 9. The ἐκβάλλω ἔξω, 'I will not cast out,' refers to the figure of the kingdom of heaven, Matt. 8: 12. 22: 13. "Where that internal excitement of the wants of the heart takes place—Christ means to say in v. 38, 39—there I also appear as the Redeemer, for I am merely an organ for the Father's will." In v. 39 there is a defective construction, since ἐκ παντός should stand there; but instead of it the nom. has been made to precede and is again resumed by the following genitive of the pronoun. This is the common construction in Hebrew. The Greek language likewise furnishes examples of such inaccuracies, Viger, p. 55. Μηδέν is to be supplied with ἐξ αὐτοῦ, which Cod. D. places in the text. — In regard to ἵνα ἀναστήσω αὐτό, comp. the Obs. on 5: 21. The resurrection and the union with God which will then be completed, is the final end of the redemptive work in man; comp. den Aufsatz von Süsskind im Magazin für Dogm. und Moral, St. 10. S. 143. — In v. 40 θεωρῶν is to be taken in the same sense as ὁρᾶν in v. 36.

V. 41, 42. The Jews understand Christ to call himself the bread of life. But they are not willing to attend to the circumstance, that their hearts do not feel the want of it. They therefore again digress for the sake of a dogmatical inquiry. They probably also assumed, that the Messiah, according to Daniel, must appear in the clouds of heaven; this they do not think applicable to Christ. Other Jews thought that the origin of the Messiah would not in general be known, John 7: 27. Héb. 6: 20. Justin, Dial. c. Tryph. p. 226 and 336 ed. Col.

V. 43—45. Questions which spring from such gross

sensuous views the Redeemer permits to remain unanswered. He frequently acts in the same manner; 10: 34. 8: 7. His purpose was to impress them with the truth that so long as they retained this disposition they could not enter into near communion with him: "You have no reason"—Christ means to say,—“to rise in opposition to my discourse, for I have already told you that in general you want the sense to apprehend it.” *Ἐλκύειν*, (different from *σύρειν*), a figurative expression, which even in the Old Testament denotes the internal and external influences, by which God attracts the attention of man towards heavenly things, Jer. 31: 3. Cant. 1: 4. see Hackspan ad loc. John. Paul comprises the external and internal agency of the Father, by which he leads to the Son, in the word *καλεῖν*. It depends upon the determination of the will, whether these attractions become effectual, 5: 40. From v. 45 we learn the character of those influences to which Christ has reference in the use of *ἐλκύειν*. They are not outward occurrences of life that he here has in mind, which might also be called drawings of the Father, but the inward voice of God, which discovers to man his spiritual poverty, and which prompts him to seek for a lasting good. Didymus: *κατ' εἰκόνα καὶ ὁμοίωσιν καὶ κατ' αὐτὸ τοῦτο λογικοῦ γενομένου τοῦ ἀνθρώπου, ἐνεσπαρμέναι εἰσὶν αὐτῷ ὑπὸ θεοῦ αἱ περὶ ἐπαικειῶν πράξεων ἐννοιαί, ἀλλὰ καὶ τῆς γνώσεως τῆς ἀληθείας. Ὁ τοίνυν κατὰ τὰς κοινὰς ἐννοίας ἀκούσας, καὶ μαθὼν παρὰ τοῦ πατρὸς, ἔρχεται διὰ πίστεως πρὸς τὸν κύριον.* 'As touching the image, likeness, and very essence of the rational being man, God hath implanted in it ideas concerning praiseworthy deeds, and also concerning the knowledge of truth. Whosoever therefore heareth according to these universal ideas, and learneth from the Father [so, namely, that he is made conscious of his inability to obtain the Ideal of holiness by his own strength,] he cometh unto the Lord through faith.' Luther: "This drawing is not such as the hangman employs, when he carries a thief

up the ladder, and to the gallows; but it is a kind attraction and drawing towards Himself, as sometimes a good hearted man draws the people towards him by a friendly and accommodating demeanour. Thus also does God allure men and bring them mildly near himself, so that they remain with Him willingly and joyfully." Chrys.: τοῦτο (ἡ ἔλξις) οὐ τὸ ἐφ' ἡμῖν ἀναίρει, ἀλλὰ δείκνυσιν ἡμᾶς βοήθειας δεομένους. 'This drawing does not destroy the power in us [the free-will], but shows us the *aids* which we need.' And Theophylact adds: "As the magnet does not attract every thing but only iron, so there must be in man a certain state of mind (that is, he must not suppress the divine incitements within,) if the drawing of God is to become effectual." Comp. with it 8: 47.—Christ further illustrates the character of this drawing of the Father by a declaration from the Old Testament, which besides had reference to the time of the Messiah, Is. 54: 13. It contains an assurance of the inward teaching of God, as is the case in other declarations of the Old Testament, Is. 50: 4. 8: 16. This internal teaching of God in those who have already become believers is spoken of in 1 Thess. 4: 9, *θεοδίδακτοί ἐστε ye are taught of God.* The drawing of the Father, then, consists in the divine voice of soul which becomes audible in the longing after a union with God. The Redeemer uses ἀκούειν also, when he speaks of the internal hearing of those revelations which were made to him, 8: 26. He therefore concludes by saying: "every one who hears the inward and attractive voice of the Father, and who suffers himself to be taught by it concerning his wants, enters into union with me." Thus Christ declares that there is indeed a truth lying at the base of Deism, inasmuch as it maintains that there is in the heart of man a divine voice or revelation implanted by God—that there is somewhat there akin to God. Yet he at the same time declares that this voice cannot satisfy man, but can on-

ly show to him his necessities and thereby conduct him to Christ.

V. 46. *Οὐχ ὅτι not that, etc.*, is used to avoid misapprehension, 1 John 4: 10. We are not to presume that He, the Redeemer, received no other revelation except that longing after the divine which exists in every man. He himself sees the Father; he stands in a perfect union with Him, John 1: 18.

V. 47—51. *Ἀποθανεῖν dying*, in v. 50, is to be explained according to what is said above on 4: 13, 14, and on 5: 21—23. To him, who by faith in Christ, has obtained entrance into an inward communion of life with Him,—to him death is no interruption, but only a completion of his existence. According to John 4: 13, 14, the fountain of life in the breast of the believer is ever increasing in richness, until it pours forth its waters unto everlasting life.—Concerning the difference between *καταβαλὼν* in v. 50 and *καταβάς* in 51, comp. on v. 33.—*Ζῶν*, 'having life in himself,' therefore also 'giving life,' comp. v. 57.

V. 51—59. Comp. *Zeitschrift von Heydenr. und Hüf-fell*, 2 B. 2 H. s. 239, and still earlier Flatt, *Symb. in Ev. Joh.* p. I. *Καὶ ὁ ἄρτος—ἡ σὰρξ μου ἐστίν*, 'and the bread—is my flesh.' From here to v. 59 a difference of interpretation is found. Many commentators from the earliest times have thought that in these words the Redeemer speaks of the Lord's supper. So Chrys., Cyrill, Ammonius, Euthymius, Augustine, and of the later ones Calixtus, Hackspan, Maldonat., and quite lately Scheibel in his work: *Das Abendmahl des Herrn*, Bresl. 1823. The passage might, indeed, be interpreted in such a manner as to justify the Lutheran view (see further below), yet we cannot but regard another interpretation as more natural, which we shall forthwith develop in our exegesis of each part. I am not fully satisfied with what Schulz says in the work to be adduced against the view of the Lutherans. His best remark occurs s. 167.

—There can remain an election between two modes of interpretation alone, and, strictly speaking indeed, only in regard to v. 51. In v. 51 by *ἡ σὰρξ μου* Christ either denotes simply his divine manifestation, glorifying human nature, so that he would here declare essentially what he had said before when he called himself the living bread of man, comprehending therein his whole divine manifestation. Thus among the ancients Basil. *Μ. ἡ σὰρξ καὶ τὸ αἷμα τοῦ Χριστοῦ, πᾶσα αὐτοῦ ἡ μυστικὴ ἐπιδημία*, 'the body and the blood of Christ means the whole of his mystical abode upon earth.' Among the moderns Paulus, Schwarz, *die Lehre des Evangel. s. 213*, particularly Schulz, *die christl. Lehre von Abendmahl, Bresl. 1824. s. 149*, etc. This interpretation might certainly be defended, if the usage of language in regard to *σὰρξ* were the only point under consideration; and besides, if in giving this explanation the commentator draws from the proper depth, it presents a meaning which is worthy of the teaching of Christ, since the same is also contained in that which precedes v. 51, and likewise in what follows. Yet a more strict examination of the whole context and of the single expressions will show that we must connect with these declarations of the Lord a more special meaning—the meaning, namely, that after having before represented in a general way his appearance among mankind as a divine living power, Christ now particularizes in that manifestation a circumstance which was able to confer that divine power of life in a very peculiar sense, i. e. his redeeming death as the crowning point of his redeeming life. So Augustine in his time in several passages, Luther, Calvin, Melancthon, Calov, Lampe, Kuinoel, Lücke, and many others. See also Flatt, *Opusc. p. 61 seq.* Most of these interpreters afterwards find this meaning of v. 51 in the following verses likewise. We will first quote some extracts and afterwards give the interpretation.—August. ad. h. l. : *Credere in eum, hoc est manducare panem vivum, qui credit in eum,*

manducat, invisibiliter agitatur, quia invisibiliter renascitur. Id. de Doctr. Christi, l. III. c. 16: edere ejus carnem et bibere ejus sanguinem figura est, praecipiens passioni domini esse communicandum et suaviter atque utiliter recondendum in memoria, quod pro nobis caro ejus crucifixa et vulnerata est. Calvin: Hic non de coena habetur oratio, sed de perpetua communicatione, quae extra coenae usum nobis constat; et patet ex v. 54, perperam de coena exponi totum hunc locum. Melancthon: Ego hanc concionem nec de ceremonia coenae domini, nec de manducatione ceremoniali intelligo, sed sicut supra Christus praefatus est de fide, qua credimus placatam esse iram Dei morte filii, corpus suum offerentis pro nobis et sanguinem suum fundentis, ita caetera de eadem fide intelligo. Luther: Ne syllaba quidem hujus sexti capitis de Sacramento loquitur, non modo quod Sacramentum nondum esset institutum, sed multo magis, quod ipsa sermonis et sententiarum consequentia de fide incarnati Verbi Christum loqui clare ostendunt.

Kai ó ἄσπος δὲ κ. τ. λ., and the bread that I will give, etc. This *καὶ δὲ* itself (et—quidem,) which in profane writers, Viger, p. 544, and in the New Testament, John 8: 17. 15: 27. Acts 3: 24, denotes a still more amplified development of a thought, leads us to the belief that Christ did not here mean to utter the same sentiment that he had expressed before. After having intimated in general terms that his manifestation in humanity was the bread of Heaven, he now wishes to point out in what respects it is particularly so. If by these words Christ designed to express the very same thought that he had before uttered, it is impossible to imagine why he should have changed the clear expression *ἐγὼ εἶμι ὁ ἄσπος ὁ ζῶν* I am the living bread, into the obscure one *ἐγὼ δώσω ὑμῖν τὴν σάρκα μου* I will give unto you my flesh. The future *δώσω* refers to something that is yet to happen, comp. 4: 14, 15. *Σάρξ* flesh, properly differs from *σῶμα* body, in this, that the latter denotes the entire body, as a whole, without

respect to any of its conditions, whereas the former denotes the human body with reference to its weakness, its debility—its mortality. In Syriac and in Arabic it is erroneously rendered ܩܘܿܫܘܿܬܐ , جسد *body*; the Ethiopic appropriately uses ሠጋ *flesh*, in that language used especially of the whole human nature of Christ. In the Coptic also σῶμα , σάρξ and κρέας are distinguished from each other; for the first and second the Greek terms are given; but τὸ κρέας is expressed in Coptic.—Of this sensuous existence which is subject to death the Saviour now says in the future that he *will* sacrifice it in order that he may give life to the world. Schulz takes δοῦναι in the sense of *to consecrate, to offer*, comp. s. 156, and explains thus: “the bread of heaven which I will give is my appearance as the Son of man with flesh and blood; this will I give that the world may attain to life in a higher sense.” Διδόναι , however, connected in that signification with σάρξ , is not natural, and the future, even if it be taken in the sense of *preparedness*, still always points to something that is yet to come. Schulz says s. 163: “the eating of the flesh means, that his hearers make themselves partakers of his saving appearance as the Son of man, and of his benevolent act in sacrificing his life for their own good.” If this meaning of δοῦναι is insisted on, then this explanation passes over into the other one first given.—If the Jews had understood that Jesus called himself the bread of life only in a spiritual sense, then they might have also perceived that he could speak of his flesh as of food only in a figurative manner. But as they felt no spiritual need, they were too obtuse to apprehend the spiritual force of his words. In respect of the Lutheran view, it would be best to speak thus: We observe that Christ frequently enters into the carnal misapprehensions of his hearers, and shows that the very thing which awakens opposition is in a spiritual sense the highest truth, 3: 5. 8: 58. So also in the present instance

he shows that an enjoyment of his glorified bodily nature is in a *certain sense* possible. In this manner ἀληθῶς indeed, in v. 55, can be best explained; so also τρώγειν and πίνειν *eating and drinking*, which might be considered somewhat too strong for a mere tropical expression. But were it not a trope it would prove too much, viz. the Roman Catholic doctrine. But even if Christ declares that in fact, ἀληθῶς, a spiritual participation of his humanity and of his death takes place, in that case also he adheres to the didactic method presented above; and that the trope would not be too strong may be seen from passages like Sir. 24: 21, (23.) Prov. 9: 2, 5. Sir. 15: 3. Comp. also the mystical explanation of the Koheleth, f. 88. 4: "Wherever eating and drinking are mentioned in the Koheleth, it refers to a participation in the law and in good works." The stronger the trope, the more obvious must it be, that a carnal partaking cannot be meant. If, then, the people were not allowed to attach this sense to his words, nothing was left for them but to refer to his spiritual meaning. On the contrary, had Christ referred to a partaking of the Sacrament, he would have failed entirely of his aim, for no one could have thought of this participation in his glorified body. [NOTE.—This passage is handled by Olshausen in a peculiar and highly spiritual manner. Here, as in 3:5, he does not indeed find the Sacrament described, but the *Idea* of the Lord's supper. "The idea—he says—is none other than this, that Jesus is the principle of life and nutrition for the new regenerated man; and that, not merely for his soul and spirit, but also for his glorified body." Accordingly, after καὶ ἐγὼ ἀναστήσω αὐτόν and *I will raise him up*, verse 54, he adds: "the bodily resurrection is here so explicitly and expressly referred back to the participation of the flesh and blood of Christ, as to conduct at once to the idea which was prevalent among the ancient Fathers and which Luther apprehended in all its significance, but which the reigning idealism of modern philosophy has not

known how to appropriate to itself—the idea, namely, that the participation of the glorified body of the Lord implants in the bodies of the faithful the germ of the resurrection—that it generates, as it were, the new body in the mother of the old one, so that the day of its resurrection is the moment of the new birth.”]—So then, according to what was just said before Olshausen’s extracts, it would still be necessary to take φαγεῖν τ. σ. and πίνειν τὸ αἷμα to eat the flesh and drink the blood, in a tropical sense and to explain it after the manner of Clem. Alex. ἐνσπερνίζεσθαι τὸν Χόν.—Σὰρξ κ. αἷμα flesh and blood; the fundamental elements of all life. At the same time it may be assumed, that the reference to death is no longer continued, and that the receiving of the manifestation of Christ is alone spoken of, as is intimated in v. 57; or, on the other hand, that the reference to his atoning death is yet continued. Luther: “It means this, that when I reflect how Christ was crucified for me, it ought not to be a mere thought, but over and above the thought I should have such an heart as builds upon Christ, whose flesh and blood I receive into my heart and consider it as being given for me.”—Καὶ ἐγὼ ἀναστήσω, see on v. 39.—Ἀληθῶς, for which we find in some Codd. in both instances ἀληθῆς; it would then mean “actual food, in opposition to that which is figuratively so called.” But John uses ἀληθῆς of the credibility of witnesses only; in the other sense he always uses ἀληθινός, so above in v. 32, and also in 4: 23. 15: 1, etc. And besides, the external authorities are more in favour of the reading ἀληθῶς. It must therefore be translated “indeed, most assuredly.” Isaiah 40: 7. LXX ἀληθῶς χόρτος ὁ λαός, truly the people is grass.—Διὰ τὸν πατέρα, here διὰ c. acc. denotes the means, the causa efficiens, as elsewhere with the gen., Viger, p. 588, Winer, Gramm. ed. 3. 339. This signification of διὰ c. acc. is derived from that of “by virtue of.”—On v. 58 comp. obs. on v. 49.

V. 60—63. The μαθηται *disciples*, who according to v. 65 comprised others besides the δώδεκα *twelve*, thought this declaration σκληρός *hard*. This term combines the significations of 1. The objectionable, what cannot be borne, τραχύς, μοχθηρός; according to verse 61 σκανδαλίζων; in the Persian translation it is rendered appropriately ششخولر, *difficult to be digested*; and of 2. What is difficult to be apprehended, Chrys.: δυσπαράδεκτος, ὑπερβαίνων τὴν ἀσθένειαν, 'hard to be received, surpassing one's strength.'—Christ's reply must teach which of the two is intended. The last words of v. 63 might lead to the opinion, that Christ wished to lay down a rule for understanding the preceding discourse, and that he blamed the disciples, because they had not sought to discover the meaning of his declaration in the right way; in that case σκλ. would mean, "difficult to be understood." So is it translated in Arabic. However we are to understand that passage in a different manner.—It should also be added, that in v. 61 Christ explains the σκλ. by σκανδ. and that in regard to the aposiopesis in v. 62 there are two possible ways of supplying it: 1. Will you any longer take offence? So Chrys., August., Cyrill, Calov and others; or 2. Will you not find this still more difficult to apprehend, and therefore more offensive? So Maldon., Kuinoel, Lücke. If now the last mode of supplying is to be regarded as the more probable of the two, σκλ. means "offensive, exciting opposition." It then refers to all which Christ had before said of the participation of his being, as may be seen from v. 63. It is not necessary to assume that these disciples thought of nothing but bodily enjoyment; it is not improbable that they had the spiritual in mind. But inasmuch as their inward being had not yet been sufficiently awaked, they could not on the one hand have appropriated those expressions to themselves, and on the other they must have thought that too much importance was ascribed to the bodily manifestation of Jesus in the flesh. It is therefore a declaration, which, as it

is expressed in German, "nicht recht *ein* will;" in this expression (as is also the case in the Persian *سختگویی*) both meanings of *σκληρός* are properly combined. At the same time however it is to be borne in mind, that, although *σκληρός* has the meaning of 'difficult to be understood,' it yet refers back essentially to that of 'giving offence,' since Christ did not ascribe the ground of their mis-apprehending his discourse to an imperfect development of the understanding, but placed it rather in the disposition, 8: 43, 44. *Ἀκούειν*, *the internal perception—apprehension*, 5: 24. Mark 4: 33.—As to the aposiopesis in v. 62, *τί ἐρεῖτε* is to be supplied; the meaning of this we have given above, and v. 63 is favourable to our mode of supplying. In regard to the sense, 8: 28 may be compared with this. To the carnal mind, which thought that Christ had ascribed too much importance to his human nature, the glorification of the Redeemer was to be a still more surprising miracle, which that carnal mind would hardly be brought to receive. Very similar is the climax in 3: 12. Cyrill: *εἰ δὲ ἡ σὰρξ ἀναβαίνει εἰς τὸν οὐρανὸν παρὰ φύσιν, τί τὸ κωλύον ἔτι καὶ ζωοποιεῖν αὐτὸ, εἰ καὶ μὴ πέφυκε ζωοποιεῖν ὅσον εἰς ἴδιαν φύσιν*;—How are the words in v. 63 to be apprehended? On account of the variety of appropriate antitheses between *πνεῦμα* and *σὰρξ*, here as elsewhere, e. g. in Rom. 2: 29. Heb. 7: 16, we have an election between various suppositions, as: "The Spirit must be in the disciples, since a carnal disposition could be of no avail to them—In every discourse there is a *spirit* which can render aid, and not the outward shell—Christ's spiritual communication, and not that of his fleshly being, is productive of salvation." As Erasmus in his paraphrase unites a variety of meanings, so we also would beware of confining the sense within too narrow limits, inasmuch as all these different allusions are united by One inward bond of Union. The last half of the verse however, contains a special application of the general proposition: "So my words also are spirit and

life, and therein consists their efficacy ; to him, who is capable of apprehending this, they are for salvation."—But this can be apprehended by faith alone—and this forms the transition to v. 64.

V. 64. But they do not all possess that inward Sense, they are not all inwardly united with Christ ; such therefore have no true apprehension of his words. With respect to Christ's deep insight into the inmost nature of man, comp. 2: 25. This profound knowledge of the human heart enabled Christ to know that Judas, from his disposition, was fitted to be a traitor. From this remark of the Evangelist, we see in what light the character of Judas must have been regarded. The Evangelist associates him with those possessed of no inward attachment to the Redeemer, and who were consequently destitute of the proper Sense to apprehend his words—with those, who, like the remaining multitude, had connected themselves in an external manner only with Christ. Yet the Saviour did not immediately reject him on that account ; he always sought to win him more and more by love, and if a divine beam had not oftentimes flashed through his soul, the repentance which he experienced after his traitorous deed would not have been so deep and bitter.—*Ἐξ ἀρχῆς* from the beginning, as it stands absolutely, the meaning here also is, "from the commencement of his ministry, when some connected themselves with him," as in 16: 4, and *ἀπ' ἀρχῆς*, 15: 27. So *ἔξ ἀρχῆς* Xenoph., Mem. I. 4. 5.—*Τίτες εἰσίν* ; according to the idiom of the Greek language the present must be used, where in Latin the imperf. is employed. For where the Latinist—regarding the thing from the time of the narrator—uses the imperf., the Grecian uses the present, since the latter, in point of time, transports himself to the stand-point of the affair when it occurred.—*Τίτες ἦσαν* would not mean qui essent, but qui fuissent, Viger, p. 214. Luke 19: 3. Acts 12: 3.

V. 65. Christ designs to say, that for this very reason—

viz. because I knew that there were many who had no inward feeling of want, no faith, I made the above declaration that none others could connect themselves with me, or enter into my communion, except such as were acquainted with their moral wants and necessities.

V. 66. Those among the followers of Jesus who felt inwardly touched by these last words, at once forsook him. Whilst the Son of God with his holy earnestness cast such a searching glance into their souls, they felt cut to the heart; yet they did not permit this punitive feeling to lead them back to a proper inward disposition. *Ἀποστρέψασθαι εἰς τ. ὄψ.* *went back etc.* comp. 18: 6. Calvin: cavendum ne inconsiderate loquendo infirmos turbemus, sed nunquam adhiberi tanta cautio poterit, quia multis scandali occasio sit Christi doctrina, quia reprobis venenum e cibo saluberrimo et fel ex melle sugunt. Certes quid utile esset, optime tenebat filius Dei, videmus tamen eum non effugere, quin multos ex suis offendat. Ergo utcunque multi abhorreant a pura doctrina, suppressere tamen eam fas non est. 'We must have a caution lest by our inconsiderate mode of speaking we perplex the weak and unstable; yet no caution so great can be used but that the doctrine of Christ will be to many a stone of stumbling, because the reprobate suck poison from the most nutritious food and extract gall from honey. The Son of God certainly knew what was good and useful; nevertheless we see that he could not avoid offending many of his followers. Therefore, how many soever may be abhorrent from pure doctrine, it is still not right to suppress it.'

V. 67—69. Christ wishes to lead the twelve to examine themselves, and to fix in their minds the impression which his discourse might have made. Peter, who is every where characterized by rash boldness, answers with reference to that which the Lord had said in v. 63. Olshausen says: "In this answer of Peter there is manifested a state of genuine union through the power of the Spirit and the inmost in-

clination, which does not permit itself to be relaxed by any timidity or doubts of the understanding, because it rests upon the consciousness of personal weakness and poverty and upon the abundance of the Lord." Peter had probably no clear consciousness of the deep meaning of the Saviour's words, but he felt in general that these were words which lead to eternal life. Ππιστ. *we believe*, denotes the internal disposition ἐγνώκαμεν *are sure*, the cause, the occasion of it. Since γινώσκειν is something living and internal, John frequently uses it in alternation with πιστεύειν, comp. for instance, 17: 21 and 23, or for the sake of giving greater force, he connects it with πιστεύειν, as 17: 8. The reading ὁ ἅγιος τ. θεοῦ is to be preferred to the usual one, since the latter seems to be taken from Matt. 16: 16. So also in Mark 1: 24. Luke 4: 34 the Messiah is called "the Holy one of God." The name is probably borrowed from Daniel 9: 24, as elsewhere the Messiah is called ὁ δίκαιος *the Just*, which appellation is borrowed from Isaiah 53: 11.

V. 70, 71. Why did Christ ask this question? He wishes to draw attention to the fact, that he had a reason for propounding that afflicting and sorrowful question. At the same time, it is probable that a particular reference to Peter and Judas was combined with it. The former was to be warned against immoderate self-confidence, whilst in the latter Jesus wished to excite an emotion, which might lead him to a more earnest self-examination. Besides, it is likely that there is a connexion between this question, and the state of mind in which Christ pronounced v. 64. Here and in Matt. 16: 23 διάβολος *devil*, might stand for τέκνον or υἱός τοῦ διαβόλου *son of the devil*, Schol. ὁ τῶν διαβολικῶν θελημάτων ὑπουργός, as is the case in 8: 44. 1 John 3: 10. But there is no certain instance, that the former is used for the latter. Here and yet more in Matthew the meaning of *enemy, adversary*, is more probable. The Heb. עֵצָו is translated ἐπίβουλος in 1 K. 5: 4. 1 Sam. 29: 4 in the LXX, σατάν

in 1 K. 11: 14, and *διδάσκαλος* in Ps. 109: 6.—In Esther 7: 4, and 8: 1, צַד and צוֹרֵר is translated by *διάβολος*; in all these passages the meaning is: “enemy, adversary.” Jesus does not here call the traitor by name. This indeterminate allusion must have filled each one of the disciples with solicitude, and must have led them to self-examination.

CHAPTER VII.

V. 1—5. Jesus had continued to give in Galilee, as far as the boundaries of Phœnicia, striking proofs of his miraculous power. The attention of the Pharisees in Jerusalem had been so much directed towards Him, that he could not well go there, without exposing himself to their persecutions. v. 1. These considerations had already induced him not to visit Jerusalem on the last passover, 6: 4. The festival of the *σκηνοπηγία* *feast of tabernacles*, was at hand, חַג הַסֻּכּוֹת. This festival, which lasted full eight days, was celebrated in memory of the march of the Israelites through the desert, and in remembrance of the fact, that they then lived beneath tents or booths. In the celebration of this festival they also constructed tents or arbours of green branches. At the same time, the gathering of fruits and grapes was celebrated, for it occurred just in the month of October. At this festival the greatest number of sacrifices were offered, and the greatest variety of ceremonies performed. It attracted therefore the attention of the heathen also, and Plutarch, *Symposiacon* l. IV. Q. VI. § 2, calls it *ἡ ἑορτὴ μέγιστη καὶ τελειοτάτη τῶν Ἰουδαίων*, ‘the greatest and most perfect festival of the Jews,’ as it is also called by Josephus *ἡ ἑορτὴ ἁγιαία καὶ μέγιστη* ‘the greatest and most holy festival.’ The *ἀδελφοί* (see on the word 2: 12,) of Jesus, think that they ought to persuade him to go on a festival-journey. These *brethren*, who had always the human appearance of the Messiah in

view, had found it particularly difficult to believe on Him with entire fixedness. The miracles which they saw him perform inclined them to belief; but they were ever anxious to receive yet more striking proofs of his divine dignity. They now wished to see him on the great theatre of the metropolis. They probably yet continued to expect a decisive moment, in which he would reveal himself with power as the Messiah. This moment, thought they, would come as soon as Jesus should show himself among his enemies in Jerusalem. The *μαθηταί σου thy disciples*, may mean the Galilean followers of Jesus, who had perhaps gone in advance to the festival; but more probably they were the followers who had attached themselves to the cause of Christ in Judea, and who, inasmuch as Jesus had remained now a long time again in Galilee, had witnessed none of his miracles.

V. 4. Were this passage translated into Syriac or Hebrew, and were the ζῆτεῖ translated by a part., this would be a truly Semetic construction, since our limiting expression "whilst yet he himself" must be exactly so translated. See on the use of γ, Ewald s. 152. Τί with ἔχειν, εἶναι, ποιεῖν has in the genuine Greek the secondary signification of something great, Viger p. 152. Ἐν παρόψεια before the eyes of all, John 11: 54. Col. 2: 15. In the Rabbinical language into which the Greek word had been received, its meaning is: "celebrated." This signification was perhaps found also in the Hellenistic. The εἰ can certainly like ἐπεὶ be used in the signification of quandoquidem; thus, for instance, below in v. 23. But it were probably more in harmony with the mental character of the brethren, that the manner of expression should be made to imply a certain doubt: "if thou art actually able to do such great things."

V. 6, 7. Καίρός *time*, cannot here as in other places have a special reference to the time of the Passion, and to the glorification connected with it, as is assumed by Chrys.; Lampe and others; Christ uses it in general of the period

determined in the divine counsels, as in 2: 4 *ώρα hour*, comp., for instance, *καιρός* 2 Thess. 2: 6. That it here has this general meaning is plain from the πάντοτε *always*. "What I do, takes place according to the plan of divine wisdom, and this divinely determined period of time has not yet arrived, v. 8. There are no such divinely determined periods of time in regard to the actions of the brethren." From v. 7 it appears, why Jesus did not consider the present moment, when all the people went up to Jerusalem, as the most suitable. He does at present not wish to excite attention without necessity, and thus draw hatred upon himself. How well this precaution was grounded appears from v. 10—12, where the excitement is described which took place in Jerusalem in reference to the person of Jesus. Such hatred the brethren would not incur, for their relation to the κόσμος *the world*, was not that of light to darkness, 3: 19. 20: 17, 14. Ammonius: *ὑμεῖς ἀπερισκέπτως ποιεῖτε ὃ βούλεσθε, ἐγὼ δὲ οὐ, διὰ τὸ σίκοινομεῖν, ἕκαστα πρὸς τὸ συμφέρον. Μένω τὸ πάθος, ἵνα ἀναστὰς πᾶσι κατάδηλον ποιήσω τὴν ἑμαιοῦ δύναμιν.* 'You do whatsoever you wish without consideration, but I do not; for I wish to make all things subserve the best ends. I endure suffering that by my resurrection I may make manifest my power unto all.' Concerning κόσμος *world*, comp. on 1: 10.

V. 8. If we follow the external authority of the Codd. the reading of οὐπω must be preferred. But, it may be asked, whether apologetic considerations have not given the preference to οὐπω before οὐκ. Even Porphyry in his time reproached Christ on account of this declaration with inconstancy and mutableness, and Jerome, who mentions this, seems to have inclined to the view, that it ought to be referred to the free-will of Christ, whether he chose to do something, which to others would be sin, c. Pelag. I. II. c. 17. Also in 6: 17, B and D have an explanatory οὐπω instead of the usual particle οὐκ. But if with Beng., Griesb., and Knapp

we should read *οὐκ*, no objection could be brought against it. In a loose manner of speaking it may become synonymous with *οὐπω*, as is clearly the case in 6: 17, so also in Mark 11: 13. *Εζτα* 3: 6, *ὁ οἶκος τοῦ κυρίου οὐκ ἐθιμελιώθη*. Comp. also Mark 7: 18 with Matt. 15: 17. Euth.: *οὐπω ἀναβαίνω διὰ τὸ ζῆειν καὶ ἀκμάζειν νῦν τὸν θυμὸν τῶν Ἰουδαίων*.

V. 10. The Aor. *ἀνέβησαν*, as is frequently the case, instead of the Pluperf.—If Christ had gone to Jerusalem in company with his brethren, they would have joined the festive caravan, as Luke 2: 44, and the accompanying strangers, would immediately have made his presence known. *Ὡς* is probably here not the Heb. *Caph veritatis*, comp. on John 1: 14, but it means, “as it were;” that is, when he went alone, without otherwise concealing himself, it was as it were only a private tour.

V. 11—14. The *Ἰουδαῖοι* *Jews* are probably in this case also, v. 11, the members of the Sanhedrim, see 1: 19. Different from them are the *ὄχλοι* *multitude*. In that question the expression of haughtiness, which accused Christ as it were of pride, was combined with that of anger. *Ἐκείνος* contemptuously like *iste*, 8: 10. Matt. 27: 63. Euth.: *οὐδ’ ὀνομαστί τοῦτον βούλονται καλεῖν, διὰ τὸ μῖσος, ὅμως ὁ λόγος ἐμφαίνει χαύνωσιν τινα τοῦ θυμοῦ. Γυγγυσμός τουτίσσι τάραχος, ἀντιλογία*. “They do not wish to call him by name on account of their hatred; nevertheless the word indicates a certain softening of their anger. Murmuring, that is, tumult, strife, disputation.”—*Ἀγαθός* *good*, in the genuine Greek and Hebrew also, has very many significations. The most general in the genuine Greek is “efficient, upright.” So it is found in Theognis, distich. 147: *ἐν δὲ δικαιοσύνη συλλήβδη πᾶσ’ ἀρετῆ’ στί· πᾶς δέ τ’ ἀνὴρ ἀγαθός, Κύρνε, δίκαιος εἰών*. That this is the signification in the present instance also follows from the antithesis “deceiver of the people.” It refers, then, to the honesty of his intentions.

V. 14, 15. Christ suffered the first excitement to pass over; he did not enter the temple until the fourth day. In the colonnade which surrounded the great space before the ante-courts (see on 2: 14), there was a room for the little sanhedrim of twenty-three judges, chambers for the accommodation of the Levites, and also a Synagogue or school for instruction, *בֵּית הַדְּבָרִים*, where the learned Rabbins discussed disputable points of the Law. According to Maimon., with whom Vitringa agrees, it was in the *בֵּית הַפְּתוּחַ* in the ante-court of the women, comp. 8: 20. Here also Jesus began to teach. No one was permitted to do this who had not been regularly for some years a *תַּלְמִיד* a disciple, and *חֻבֵּר* a colleague, of a Rabbi. Then first followed the act of promotion which was called: *בְּקִשְׁת רִשְׁוֹת*, *ἐξουσίαν λαμβάνειν*; see the thorough treatise of Pacht, de Eruditione Judaica, Gott. 1742. Also Jost, Geschichte des Judenthums, Th. III. s. 108. As *חֻבֵּר* he was permitted to teach the views of others only; but under no other condition than that of being a Rabbi was any one permitted to teach his own. Hence the Jews were astonished when they saw Jesus, who had never been a pupil of any Rabbi, appear as a teacher in that place. *Γράμματα* letters, may be synonymous with *τὰ ἱερὰ γράμ.* sacred learning; but it is better to suppose, especially since the article is wanting, that it is used in the same sense as in Rev. 26: 24, in the sense of Rabbinical learning. He was no *בְּצַל תַּלְמִידוֹ* as the later Rabbins say.

V. 16—18. The Jewish lawyers saw in the words of Jesus nothing else than human learning, just as one man learns it from another. They did not feel that there was something in them which could not be learned from man. Christ then shows them that in his doctrine there is something more than a lifeless human tradition—the Father speaks therein. Every act of obedience to the Divine will teaches the knowledge that something more than human tradition speaks here. Where wisdom is learned it makes the possessor ambitious;

but where it is received immediately from God, there it renders unto God all the honour.—In regard to the individual things of this clause it may be remarked that *θειλη* is pleonastic, even as Ernesti could believe; at the same time, however, as Schott has correctly observed, it denotes the *inward preparedness*, 8: 44. 5: 40. Rev. 22: 17. *Αδικία unrighteousness*, in v. 18; combines the practical and theoretic force, see on 1: 17.—It has been asked whether Christ here speaks of the *testimonium internum* inward testimony, which lies in his doctrine; among recent writers this is assumed still by Herder and Lange. It may, however, be correctly taken in a wider sense, as in a comparison of the parallel 5: 38, 42. Christ convinces the Jews, darkly instructed in the letter, that as a general thing they have no sense for self-denial and for the life in God. Comp. Pascal in the remark on 3: 19, and also the great, comprehensive words of Plato, *οὐ καθαρῶ γὰρ καθαρῶ ἐφάπτεσθαι οὐ θεμιτόν*, Phaedo, ed. Wyttenb. p. 52. Thus is it in general understood by most commentators. Calvin: *rectum (circa res divinas) iudicium manat ex timore Dei et reverentia; ideo si animos habeant ad timorem Dei compositos, facile agnituros an verum sit, nec ne, quod praedicat. 'A right judgment in respect of divine things flows from the fear and the reverence of God; if therefore they had possessed minds penetrated with the fear of God, they might easily have known whether his declarations were true or false.'* Bengel: *Patris doctrina et Filii doctrina, eadem. Qui ergo consensionem cum voluntate Patris habet, doctrinam Filii agnoscet. 'The doctrine of the Father and the doctrine of the Son are the same. He therefore who possesses an accordance of will with the Father, recognizes also the doctrine of the Son.'* We may therefore say that Christ here expresses subjectively what Paul says objectively in Gal. 3: 24, viz. that the law is a *παιδαγωγός a conductor* to Christ. But at the same time this expression does not exclude the thought that an obe-

dience to the Divine will as revealed by Christ himself is also embraced in it; which will, as Bengel remarks, is not essentially different from that of the Father's, as it had been before set forth in the Old Testament. This *testimonium internum* *internal testimony*, of the Christian doctrine is contained besides in many other expressions, as in all those where the Redeemer declares that through faith in him and acting in accordance with his will, the inward wants shall be satisfied, e. g. Matt. 11: 29. — Another view still to be mentioned is that of Ernesti, Weber, and Storr, who had been preceded in the same by Grotius. They suppose that *τὸ θέλημα ποιεῖν* *to do his will*, means the same as *to believe*. John 6: 29 may then be compared. Grotius: *si quis ita animo comparatus sit, ut qualemcunque voluntatem Dei sibi revelatam, quantumcunque carnis affectibus contrariam, obsequenti animo amplecti velit.* Comp. Weber, *Opuscula*, Comm. IV. — Finally, we must refer to the second treatise of Schott in *Opusc. I.*, who explains v. 17 with a special reference to v. 18: "He who does the will of God and is also free from personal ambition, he will strive for the honour of God alone."

V. 19. Concerning this verse it was the opinion of many ancient commentators that it bears no relation to the preceding one. Bucer: *quicumque evangelicas historias aliquando pressius considerarunt, ii norunt illas continere miscellanea quaedam, quae evangelistae sic congressisse satis habuerunt, ut ex pauculis illis gestis ac sermonibus, quos conscripserunt, Christus agnosceretur; ita hoc loco.* Truly here and in other places John may have passed over many of the sayings of Christ. Nevertheless it always seems to be his endeavour to hold fast the course of thought. So also here. The train of thought is the same as in Christ's address to the Pharisees 5: 44, 45, except that whilst he there says the prophetic announcements of Moses would testify against them, he here affirms the same thing of the ethical part of the Mosaic law. This verse therefore refers to v. 17, and is designed to com-

firm it. Thus Theod. Mopsuest. The law-proud, pharisaical Jews would not practise the will of God in life, would not enter into a serious and religious state of feeling, and consequently they violated in a direct manner the ten commandments. Christ proves conclusively that they did this, in discovering to them their bloody and murderous purposes against himself, comp. 8: 37.

V. 20. The mixed multitude is here meant by ὄχλος, which in part consisted of strangers who visited the festival; to these the inhabitants of Jerusalem are opposed in v. 25. This multitude was ignorant of the base designs of their rulers; they could not imagine why Jesus should have spoken as he did. Δαιμόνιον ἔχειν is equivalent to δαιμονίζεσθαι, and this is the same with μαινεσθαι, 10: 20, because insanity was regarded as the product of a demon's influence. Even among the Greeks δαιμονῶν and κικροδαιμονῶν mean the same as μαινεσθαι; and in Arabic an insane person is said to be ساجنون "one possessed of a demon (genius)."

V. 21—24. The Redeemer paid no attention whatever to their reproachful taunt. He proceeds to uncover the perverted disposition which gave birth to the conduct of the Pharisees against him. The hate of this party had broken forth ever since the healing of the lame man at the Purim-feast; and to this Jesus refers. "Ἐν ἔργον *one work*, is opposed to the numerous transgressions of the Sabbath, of which the Jews had been guilty by the performance of circumcision on that day. Θαιμάζειν has the secondary meaning of terrify, like תַּחַת and טַחַח, which mean horrore perfundi, obstupescere. See LXX Ecc. 5: 7. Sir. 26: 11. Nearly all recent writers hold that διὰ τοῦτο belongs to v. 21. Διὰ then must not be construed in connexion with θαιμάζειν like ἐνὶ τῷ, but it retains its force of *on account*; see Fritzsche on Mark 6: 6. The old division, however, which is likewise found in the Vulgate and in Luther, may be de-

fended on good grounds, as is shown by Winer, Gramm. 3 Ausg. s. 56. — The proof brought by Christ against the Pharisees is this : The Jews were commanded to circumcise a child upon the eighth day. If this day fell upon the Sabbath they nevertheless performed the act of circumcision, although it was the cause of much disquiet and bustling employment on account of the wounds with which it was attended. In order to adhere strictly to the Mosaic law of circumcision, they did not hesitate to violate the law of the Sabbath ; how much better then, says Christ, is my right to deviate from the law of the Sabbath for the purpose of healing a man ? It here becomes a question whether Christ added the correction in v. 22, viz. that circumcision was properly derived from the fathers and not from Moses, in order thereby to dignify the rite, or to show its subordination in comparison with the law of the Sabbath. The first is the ordinary view. Chrys. : τοῦ γὰρ σαββάτου ἡ περιτομή κυριώτερα, καίτοι οὐκ ἔστι τοῦ νόμου, ἀλλὰ τῶν πατέρων. Ἐγὼ δὲ καὶ τῆς περιτομῆς κυριώτερον ἐποίησα καὶ κρείττον. ‘Circumcision is of more importance than the Sabbath, although it is not of the Law but of the Fathers. But I have performed something that is better and more important even than circumcision.’ In this way the sense is beautiful : “ On account of a law of Moses, yes, of one still older and more venerable, you suppose that the Sabbath may be broken ; and therein you are right. But you should at the same time acknowledge that I have broken it on account of a still earlier and more original law, viz. on account of the law of love,” Matt. 9: 13. It cannot indeed be denied that the antithesis would be stronger and more pointed if Christ designed to say that the law of circumcision was not peculiarly a Mosaic law, whilst that of the Sabbath was. Nevertheless, it is more in accordance with Jewish views, and is also more confirmed by the connexion of the doctrine of revelation, that a law contains a higher force from the fact of its

having existed among the Patriarchs; and, besides, if Christ had designed to degrade the rite of circumcision we should have expected another form than *οὐχ ὅτι* which is merely corrective. — We must still determine how *ὅλον ἄνθρ.* in v. 23 is to be understood. It unquestionably involves a certain antithesis to *ἐν μέλος*. That is, *One* member of man is as it were consecrated by circumcision, because it contains the seal of the covenant. But here health and soundness is restored to the *whole* man. — *Κρίνειν κατ' ὄψιν* to judge according to appearance, is to have a simple reference to the external ritual without any regard to the disposition or principles which might prompt its violation; yet it is by the latter that the Jews pretend to be directed in their transgression of the Sabbath. Much more, therefore, could Christ desire to be judged by the same, since he was guided entirely by love. True, Christ recognized the holiness of the sabbatical law as well as of the whole theocracy; yet in this law, as in all others, the fulfilment of it springs from the inward disposition, and so it can never degenerate into insignificant trifles. In sense *κατ' ὄψιν* is equivalent to *κατὰ σάρκα* according to the flesh, 8: 15.

V. 25, 26. John writes as an eye witness. Some of the Jerusalemites were acquainted with the hostile purposes of the chief leaders. They were astonished that Christ dared to defend himself in such a solemn and impressive manner; they perceive something super-human in this his sublime *πληροφορία*. But their prejudices touching a painful adherence to certain Rabbinical dogmas are again immediately awakened. In regard to the view here given of the appearance of the Messiah, see on 6: 41 and 1: 15.

V. 28, 29. 8: 14 is parallel. Filled with displeasure at their carnal security, by which the by-standers again suppressed the loftier perception that was germinating within them, Christ cries out aloud, so as to be heard throughout the whole assembly: *Καὶ μὲν κτλ.* This may be taken interroga-

tively, so that *καί* would be intensive as in Mark 10: 26. Rev. 23: 3; or it may not. The former is adopted by Grotius and Heumann. In either case the sentence involves a touch of irony which is intimated by *καί*, but for which, in other cases, the Greek uses *καί γε ὅτι*. In other places *καλῶς* is used ironically, as in the discourse of Christ found in Mark 7: 9. Another view by Lange and others is given in the *Analecten* I. 1. 94, of Keil and Tzschirner. Christ designs to say: "ye know me indeed, yet ye do not at all know how to understand the divinity in me."—*Καί* before *ἀπ' ἑμαυτοῦ* is adversative; *and yet*. In other places *ἀληθινός* constantly means, as was before remarked, see on 1: 9, "that which corresponds to its idea; that to which the predicate is applied not merely in a derived manner or with partial correctness." It will be best to retain this same force here. Lückè: "He is the true Delegator, He alone can send in the right sense;" but the word *ἀληθ.* cannot be thus construed without a noun, as *πομπός* or some other. Should any one in the mean time wish to concede an interchange of *ἀληθινός* and *ἀληθής*, as in 19: 35, comp. 8: 26, yet *ἀληθής* would not itself afford a very appropriate sense. We may therefore understand *ἀληθινός* as meaning "He is a true, absolute God; not a false one." Luther: "Although I should preach the truth to you long, yet must I lie to you. Our Lord God must always be a liar and a learner in the world, and must suffer himself to be overcome by its reason. Therefore Christ consoles himself in this place: though I must be like a liar before you, still God sent me, and I know that he is true." In this instance again Christ points to the fact that their ungodly disposition, their want of an inward life, was the ground of their error.

V. 30. "*Ὁρα* hour, the time appointed for the fulfilment of the divine decree in respect of the Passion and glorification of Christ. Comp. on 17: 1 and above on v. 6. Because this hour had not yet arrived the hostile Pharisees were prevented,

as if by a higher hand, from executing their wicked designs. Lücke: "This is the necessary practical influence upon every religious mind in the contemplation of history. At the same time, however, it must not be forgotten that John, more than any other of the Evangelists, unfolds the natural connexion of events which led to that great hour, and the progress of developement which was now slow and now rapid. And thus in his case it was natural for the religious view of the history of Christ to connect itself with the intellectual one."

V. 31, 32. ὄχλος, the mixed multitude, as above in v. 20; that is, strangers also, visitors at the festival, who were less under the influence of prejudice. Πιστεύειν *believed*, in the same sense as in 2: 23. Φαρισαῖοι together with ἄρχ. are here νομοδιδάσκαλοι *lawyers*, רבנים or רבנים *Rabbins*, who in fact belonged to that party; consequently ἀρχιερεῖς καὶ γραμματεῖς *chief priests and scribes*, are in other places connected together. Ἀρχιερεῖς, the heads of the different orders of priests, ἀρχοντες τῶν πατέρων τ. ἱερέων, 1 Chron. 24: 6. 2 Chron. 36: 14. These two classes constituted the members of the Sanhedrim. They did not wish that the person of Jesus should be immediately seized, but they gave a commission that it might be done if any fit opportunity offered during the feast.

V. 33, 34. Christ either uttered this on another occasion to those who endeavoured to ensnare him, or else also when the delegated spies had mingled themselves with the multitude. In v. 34 many of the old writers, as Nonnus and Theophyl., as well as the Arabic, Coptic and Aethiopic versions, read εἶμι *to go*. But εἶμι *to be*, is undoubtedly the more correct reading, as being the more difficult one, and as having the confirmation of the ancients; the pres. for the fut. Winer, s. 115. The Syriac also has ܐܘܢܝܢܐ ܘܢܝܢܐ. The phrase ὅπου εἶμι *where I am*, is frequent in John, 12: 26. 14: 3. 17: 24. In these passages there is no variation. Εἶμι,

which does not occur in the N. T., is liable to the suspicion that it was formed to correspond to *ὑπάγω* in 8: 21 and 13: 33. Euth. : ὅπου εἰμι τότε. δηλοῖ δὲ τὴν ἐπὶ τοῦ οὐρανοῦ ἐν δεξιᾷ τοῦ πατρὸς καθέδραν, 'where I shall then be. He evidently means his sitting in Heaven at the right hand of the Father.' In the explanation of these words we must keep before our eye the parallel passage in 8: 21, and also that in 13: 33. The particular point to be considered here, is, whether *ζητεῖν* has the force of waylaying, of hostile search; or whether it means a seeking in order to obtain aid. The first is adopted by Origen and Grotius; the latter by Theophylact, Erasmus, Calvin and Zuinglius. The last seems to be the most probable, both from a comparison of such passages in the Old Testament as Amos 8: 12 and Prov. 1: 28, where a failure to find in time of need is represented as a divine judgment, comp. also Is. 65: 1; as well as from a consideration of 13: 33, (where *ζητεῖν* cannot be taken in a hostile sense,) and a comparison of 8: 21, where instead of *οὐχ εὖρ.* we find *ἀποθανεῖσθε ἐν τῇ ἁμαρτίᾳ ὑμῶν*, 'you shall die in your sin.' But if a seeking after Christ be here determined upon, the question then arises, Did the Jews seek him with a true faith, or did they not? If the latter supposition be assumed, their search would have been without any aim; if the former, we cannot suppose that they would have suffered the divine judgments. The difficulty may, perhaps, be solved, by supposing that Christ does not here speak of a search for his person directly, but of a search after the Messiah; although in 13: 33, where he says the same thing to his disciples, he certainly had in view a seeking of himself. In the time of oppression the Jews would seek the Messiah whom they had rejected in his person. Thus they did in fact follow after false Messiahs, Matt. 24: 23. The sense therefore is: "The Messiah, whom you have rejected in my person, you shall then seek in vain."—Perhaps, however, we should not exclude the thought that the Redeemer referred

to the manner in which the thought would spring up in the mind of one and another, whilst the divine judgments were hanging over the Holy City, May not that Jesus still possibly have been the Messiah?—But the punishments of God which were to fall upon all the people, would overtake such an one also. Comp. the obs. on 8: 21. These words were designedly wrapt in obscurity in order to awaken reflection.

V. 35, 36. Διασπορά "Ελλ. is commonly used as abstr. for concr. οἱ διασπαρέντες ἐν τοῖς Ἕλλησιν Ἰουδαῖοι, 'the Jews who were scattered abroad among the Greeks.' But it cannot be thus used here, as is plain from the following διδασκ. τ. Ἕλλ., 'to teach the Greeks.' The meaning therefore is, the place where the διασπαρέντες dwell. So in Syriac, ܕܢܘܨܬܘܢܐ ܕܡܘܬܐ ܕܡܢ ܕܢܘܨܬܘܢܐ 'in the place of the heathen;' so also in the Ethiopic version. The Arabic is *الي فرق*

اليونانيين, 'to the sects of the Greeks.' These words contain a sneer, as if they had said, "If he wishes to seek his happiness there, to be sure we will not follow him." In another place where Christ uttered a similar sentiment, the Jews spake still more contemptuously, 8: 22.

V. 37. Comp. on this part the Dissert. by Nösselt, Opusc. Diss. III. p. 48, and Flatt, Opusc. Diss. II.—The eighth day of the feast—which was at the same time the last festive day in the year, and which Philo thence calls *συμπέρασμα τοῦ ἑνιαυτοῦ ἀγιώτερον*—was celebrated with peculiar pomp and splendour. On the same day there was an universal jubilee among the people, (Plutarch calls it a Bacchanalian revel,) and a variety of pompous ceremonies were performed, inasmuch that the Rabbins were accustomed to say, Tr. Succa, c. 5. § 1: "Whosoever has not witnessed these festive scenes has no conception of what a jubilee is." A description of these festivities may be found in H. Majus, Diss. de haustu aquarum, and more particularly in the Talmud, Tr. Succa. Hence this day was called *ἡ μεγάλη the great*, in accordance

with an idiom which afterwards became current among Christians, who called the Sabbath on which Christ lay in the grave *μέγα σάββατον* *the great Sabbath*. It was also called *ἑβδομάς ἡ μεγάλη*, Suicer, Thes. p. 919. 2. Even in the Law many festivities were appointed for the seven days, *Lev. 23: 39* seq. *Numb. 29: 12—39*. Among those additions which were made through the caprice of the Rabbins, there was found one to which reference is in all probability here made. On every one of the eight feast days, at the time of the morning sacrifice, a priest brought in a golden vessel full of water taken from the fountain Siloa, which sprung up in the inmost part of the temple mount, and carrying it into the inner court he mingled it with sacrificial wine, and then poured it out upon the altar. The Priests then sounded the trumpets and cymbals, and sang the words of *Is. 12: 3*: “With joy shall ye draw water from the wells of salvation.” To these words of the Prophet—which were also in fact uttered in a song of praise respecting the Messianic time—exegetical tradition had attributed a specific Messianic allusion. The words are thus translated by Jonathan, יהקבלין אנחנו צדיקתא החדשה בחדון מבתי רי צדיקתא, ‘you will with joy receive the new doctrine from the chosen ones of righteousness.’ The later Rabbins call this festivity שמחת התורה *joy of the law*, because the water was a symbol of divine revelation.—Under these circumstances it is altogether probable that Christ, who always connected instruction concerning heavenly things with the earthly which were before him at the time, made the exclamation contained in this verse at the very time when the priest carried that holy water through the fore court, and when the people had given themselves up to ecstasies of joy on beholding that holy Symbol. He tells them that the reality of what they rejoiced in, seen under the shadow of a figure, was offered to them in his person.—It was the close of the feast. Before the strangers dispersed again Christ wished to make an impression upon their minds.

Thirst, the most intense bodily longing, is used as a figurative representation of the intensity of desire for that which the spirit needs, 4: 14. 6: 35. The same is expressed without a figure Matt. 11: 28. None can satisfy this need but Christ.

V. 38. The Scripture quotation here is not found literally in the Old Testament. Christ probably refers to the general tenour of its contents. So it is in the Syriac (ܡܢ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ) 'as many passages of Scripture say.' Ols-hausen observes correctly that the figure is this: "The Redeemer compares himself to the temple, and represents himself and every believer as a living temple; and as the fountain Siloa boiled up in the temple mount, so from him, and from all those who have become like him, there flows forth a stream of heavenly life." Hence we may compare with it the symbolic prophecies, Joel 3: 23. Zech. 14: 8. Ez. 47: 1, 12. *Koilia* belly, like ܟܘܝܠܝܐ and ܟܘܝܠܝܐ, is used for "the inward of man in general," and then particularly *the heart*, comp. Prov. 20: 27 and Job 38: 18, where the LXX have improperly translated ܟܘܝܠܝܐ by *γαστήρ the womb*; in other places they translate it by *καρδία the heart*. In Sir. 19: 22 also, *κοιλία* stands for *καρδία*. Moreover the Arabic بطن stands for قلب, *body for heart*. Comp. Prov. 10: 11. Christ selects this same expression because he still continues to speak in a figure. But when he says that the water will flow forth from the heart of such an one, he designs to give prominence to the thought that the Divine will become a property of man, it will *dwell* with him. "He who truly believes in me shall by virtue of this faith possess within himself an inward spring of divine life, a true fountain of Siloa, whose fulness shall manifest itself without in streams. The faithful are a light in the midst of darkness; they are the salt of the earth." 4: 14 is similar in sense. Augustine:

venter interioris hominis conscientia cordis est. Bibito ergo isto liquore, vivescit purgata conscientia, et hauriens fontem habebit, etiam ipse fons erit. Quid est fons et aqua viva? Benevolentia, qua vult consulere proximo. 'The belly of the interior man is the conscience of the heart. By imbibing that liquor therefore the purged conscience is revived in strength; and it will have a fountain whence to draw, nay it will itself become the fountain. But what is the fountain and the living water? Benevolence, which wishes to consult for the good of its neighbour.' Chrys.: οἱ πιστοὶ ἀμοιβὴν τῆς πίστεως λήψονται τὰ ἅθρονα ἀγαθὰ καὶ τὸσαύτην ἐξουσίαν κ. ἐκ τοῦ ἁγίου πνεύματος δοξαῖαν, ὡς μὴ μόνον αὐτοὺς εὐφραίνεσθαι, ἀλλὰ καὶ ἑτέροις μεταδιδόναι τῆς τοῦ πνεύματος χάριτος, ὡς μηκέτι μηδὲ ἐκείνους δευῶν τῆς ἀληθείας τὴν γνώσιν. 'The faithful shall receive as a recompense for their faith those good things which they will not envy unto others; and such privileges too, and such gifts of the Holy Spirit, as will not only cause their own hearts to rejoice, but will prompt them also to impart of the grace of the Spirit unto others. So that even these shall no longer thirst for a knowledge of the truth.'

V. 39. Under the water to be communicated by the Redeemer, and which is to become in man a fountain of life, Christ meant nothing else than the quickening energies of the Spirit of God. Where the disciples had not yet exercised faith these were not yet manifested; hence John subjoins this clause.—In the New Testament the πνεῦμα ἅγιον *Holy Spirit*, is the special revelation of the Divine Spirit in the Christian element of life, the πνεῦμα τοῦ Χριστοῦ *spirit of Christ*. The pious who lived under the Old Testament dispensation also received the Divine Spirit; but it was the spirit of bondage, πνεῦμα δουλείας, Rom. 8: 15. With the ascension of Christ first commenced the perfect manifestation of his glory, and with this was connected the outpouring of his Spirit and the government over his Church; with the ascen-

sion of Christ his humanity was first brought to a perfect glorification in the Godhead. Comp. obs. on 1: 14, and the excellent dogmatical exposition of Olshausen on this place.

V. 40—42. His words made an impression upon those who attended the feast, v. 20. Some supposed him to be τὸν προφητὴν THE prophet, Jeremiah, see on 1: 21. Others thought he was the Messiah himself. But the events connected with the birth of Jesus in Bethlehem were unknown to the great multitude; they knew only that he derived his origin from Galilee, and that he was of humble parentage. They found it impossible to reconcile these things with their expectations of the Messiah. The passages to which reference is made are Mic. 5: 1. Is. 11: 1. Jer. 23: 5, and others.

V. 43—46. The servants sent by the Sanhedrim dared not to seize Jesus, although they had mingled themselves with the multitude for that very purpose. Some adherents of the Pharisaic party now wished to do this; but they were restrained by a higher power.—Comp. on v. 32 in reference to ἀρχ. καὶ φαρισαίω. chief priests and pharisees.—As is frequently the case, that an address uttered in a higher consciousness, exercises a binding and constraining power over rude minds, although they may not comprehend its force; so was it in the present instance.

V. 47, 48. Ἀρχοντες rulers, is the general name for all members of the Sanhedrim, John 3: 1. Acts 3: 17. 2 Macc. 14: 37. Josephus Antiq. l. 20. c. 1. § 2. The answer of these people is characteristic. In their arrogance and self-conceit they, the learned and the distinguished, esteem themselves the only judges in divine things, Matt. 11: 25. They esteemed their knowledge of the letter as the highest norm or law for the cognition of truth. In their proud and presumptuous blindness they never dreamt of that higher tribunal in divine things which even the humblest carries within himself—the tribunal of an inward religious consciousness.—Comp. farther 12: 42.—The unlearned—not only those

who had not studied the Holy Scriptures, but particularly those who were not חֲלָמֵי רִי קַבְּמִים, Rabbinical scholars, Sota, f. 22,—were by Pharisaic pride denominated עַם הָאָרֶץ *country-people*. They were declared to have no piety. In Tr. Pirke Aboth c. 2. § 5. we read אִם הָאָרֶץ חָסִיד, 'no unlearned person is pious.' The Pharisees said, Tr. Pesa-chim f. 49. 2. : "no learned one must take a wife from among them, for of their women it is written : Cursed is he that lieth with a beast." Comp. Wagenseil, Sota s. 516 sq. The unlearned, the *idōwται*, were called *γῆϛ* an *abomination*.

V. 50—52. The conversation of Nicodemus by night had inspired him with an attachment and interest in Jesus. He would probably have said more on his behalf, but he seems to have been of a timid and hesitating disposition. Hence he merely insists on what is just and right, which he knew could not be directly refused, and from which no direct accusation could be brought. Gamaliel was permitted to take the same course in reference to the cause of Christ, Acts 5: 34. The passage of Scripture to which he alludes is Deut. 19: 15. The subject *ὁ κριτής* is to be supplied with *ἀκούσῃ* and *γυῖ*, Winer, Sprachl. s. 148. 3. Ausg.—The Pharisees attempt to cover all attachment to Christ with obloquy, by taking it for granted that it could be possessed by none others than Galileans. Galilee had indeed already given birth to several Prophets, as Jonah, Elijah, and perhaps Nahum also; but a blind fury for the moment closed their eyes against these individual examples.

We here find a section from v. 53 to 8: 12 whose genuineness seems doubtful. With respect to the Codd., the passage is not found in ABC; where, however, it is to be remarked, that from John 6: 50 to 8: 12 the Cod. A is defective, which is also the case with Cod. C from 7: 3 to 8: 34. On the contrary this section is found in the superior Cod. D. But its authority in the present investigation is greatly lessened

from the circumstance of its containing apocraphyl additions in other places, as in Matt. 28: 28, Luke 6: 5. In many manuscripts the passage is marked with an obelisk or an asterisk as a mark of rejection or of suspicion; others place it at the end of the Gospel, and still others, after Luke xxi. To this result of the examination in regard to existing manuscripts, may be added an extract from Euth. on the eighth chapter; *χρηὴ δὲ γνωσκειν, ὅτι τὰ ἐντεῦθεν 7: 53. ἄχρι τοῦ 8: 12. παρὰ τοῖς ἀκριβεῖσιν ἀντιγράφοις ἢ οὐχ εὔρηται ἢ ἀβελυσται διὸ φαίνονται παρῆγγραπτα καὶ προσθήκη.* 'It is necessary to know that all which is found from 7: 53 to 8: 12 is either left out of the most accurate manuscripts, or else it is marked with an obelisk. Wherefore those verses would seem to be surreptitious or apocryphal glosses.' But on the other hand Jerome assures us, c. Pel. 2, 17, that this section existed in multis et graecis et lat. Codd. in many Greek and Latin Mss.; and some of the scholia maintain that it was found in the ἀρχαίαις ἀντιγράφοις the most ancient transcripts. Here it must be added, however, that in this very division we find innumerable variations, which is usually the case with those passages that were interpolated by a later hand. As to the Fathers, their authority is decidedly unfavourable to the genuineness of this section, for it is *wanting* in Origen, Cyrill, Chrysostom, Nonnus, Theophylact, Apollinaris, Basil, Theodorus Mopsuestia. These and other Fathers of the Church never once mention it, although there was good reason why they should have quoted it in their controversies about the strict exercise of the discipline of penance, in order to commend thereby the adoption of more mild principles. The first traces of this section are found in the Apostolical Constitutions, (which belong to the end of the third century,) and in Ambrose, Augustine and Jerome. And on the other hand these writers declare that it was found in many of the Manuscripts. De adulterinis Conjugiis II. 7, Augustine offers the *conjecture* (credo),

that this narrative may have been omitted lest it might give occasion to regard a violation of the marriage duties and covenant as a matter of little consequence. Ambrose had said the same before him. So also in the thirteenth century Nicon contended that this narrative had been arbitrarily omitted by the Armenian Church lest it might be prejudicial to the interests of morality. In the first place, however, it is to be observed that the declaration of Augustine is nothing more than a conjecture; and secondly, that the passage in Nicon amounts to nothing else than a polemical accusation urged in the warmth of controversy. This apprehension then did not exist until the time of Augustine, in the fourth century, and the narrative *had then already* been omitted from many Codd.; nor was it inserted until this complaint became loud, when it was retained *on that account*. Finally, in respect of the translations it is to be observed, that this section is wanting in the oldest Mss. of the Syriac version, in the Coptic, in the Armenian, (where it is placed at the end of the Gospel,) and in the Gothic version.—Whoever undertakes to establish the genuineness of the narrative must now be able to give satisfying reasons why the oldest Mss. and witnesses do not recognize it, and why there is such a great discrepancy in the readings of the narration itself and in its location. The reason which Augustine assigns is by no means satisfactory, since we see what little impression it made upon subsequent times, and since that reason did not exist in the Greek Church, which is, nevertheless, very unfavourable to the genuineness of the passage. And even with Augustine himself that reason was grounded upon a mere conjecture. Under these circumstances we must concede that external grounds render the genuineness of the narrative very suspicious.—With respect to the internal grounds, attempts have already been made, though without success, to point out in the whole substance of the narration a variety of contradictions, improbabilities and antiquarian blunders. Yet

thus much cannot be denied, that the connexion of the narrative with the preceding section is altogether unnatural, and besides, that some forms of language may be pointed out which but illy accord with the individuality of the Evangelist. The connexion of v. 53 with what precedes, has by some, as by Paulus, been referred to the return of the visitors at the feast to their homes. But in the context immediately antecedent the apostle is rather speaking of the members of the Sanhedrim than of the visitors at the feast; and moreover, these latter did not all immediately return home. And besides, in c. VIII *πᾶς ὁ λαός* *all the people*, is mentioned anew, and here the expression refers again to the visitors at the feast. If, then, the members of the Sanhedrim be meant, the addition were idle; unless, perhaps, the author by it designed to say that they went home without *determining their case*, without deciding upon any thing against Jesus. But if he did design to say this, his discourse is very dark. Relatively to the language employed, we are struck with the strangeness of the expression *πᾶς ὁ λαός*, for which John always uses, and which is here inserted by some Codd., *ὁ ὄχλος*; whilst on the other hand the former idiom is frequent in the first Evangelists, and in the LXX, e. g. Sus. v. 47. And farther still, we find in the first Evangelists the phrase *καθίσας ἐδίδασκεν αὐτοῦς*, 'and sitting down he taught them;' but it never occurs in John. In like manner *γραμματεὺς* (*νομικός*) *scribe, lawyer*, is found in no other part of John. It might farther be urged that the transitions and connexions here are formed by *δέ* more frequently than is the practice with John, who prefers *οὖν* and *καί* for that purpose. — Under these circumstances we must decide, both upon internal, and especially upon external grounds, that it is probable if not indisputable, that this narrative was interpolated in its present position in the third century. If we search for the origin of it, we shall find most in favour of the supposition that it was derived from a pure

evangelical tradition. It would seem that it was also found in the Gospel καθ' Ἑβραίων. At least Eusebius says, Hist. Eccles. III. 39, when speaking of a writing of Papias: ἐκτίθεται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναῖκός ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' Ἑβραίων εὐαγγέλιον περιέχει. 'It sets forth also another history concerning a woman who was accused before the Lord of many sins; which history is found in the gospel according to the Hebrews.' But even if this passage of Eusebius does not refer to the narrative in our history, and if John was not its author, still it cannot be regarded as a mere poetic invention. It is unquestionably a genuine evangelical tradition. Had it been interpolated by any one of the reigning parties it could not have remained as simple as it is. It must also be confessed that the character of Jesus is excellently apprehended and portrayed, and that the spirit of the narrative is such as to accord in the most perfect manner with the inward and peculiar essence of Christianity. It is impossible to show which of the reigning tendencies of mind in the first centuries could have invented such a history, or for what end it could have been invented. Within and without the church the strictest principles of asceticism were spread abroad, whilst this narrative, full of the genuine spirit of the gospel, is directly opposed to them:—so much so indeed, that, as we have seen, it was by many deemed objectionable on that account.—Among the learned of later times, after slight doubts had been expressed by Erasmus, Calvin and Beza, the genuineness of this passage has been disputed by Grotius, Wetstein, Semler, Paulus, and Lücke. It has been defended by Lampe, Bengel, Michaelis, Matthaei, Storr, Kuinoel, and especially by Stäudlin, Prolusio qua pericopae de adultera veritas et authentia defenditur, P. I. II. Gött. 1806.

Y. 53. On the meaning see what has been said above.

CHAPTER VIII.

V. 1. The 53^dverse of the preceding chapter should properly form the first of the present one, because that from it, as has already been remarked, commences the suspicion in regard to the genuineness of the narrative contained in this section. Jesus goes to the Mount of Olives. He frequently withdrew thither in the evening; as we learn from the latter portions of his history. The village of Bethany was near the eastern declivity of this mountain which lay very near to the city; and there dwelt the family of Lazarus who were so very friendly to Jesus. He visited them frequently. But on the western declivity of the mountain, which looked towards the city, lay the farm which bore the name of *oil-press*, Gethsemane, Matt. 21: 17. Luke 21: 37. 22: 39.

V. 2—4. Even if v. 53 should not be made to refer to the return of the visitors at the feast, it would still be strange to find the whole multitude of the people here again introduced after the feast had been already ended.—*Ἐπαντορώρη* properly means, 'taken in the act of theft,' and then in a derived way it signifies *in crimine flagrante*; the adjoined participle indicates the character of the crime. *Νομικός* as *γραμματεὺς* is frequently used by the other Evangelists; John uses *φασισαῖοι* for the same. We are to understand by them those who are learned in the law, lawyers. It has been asserted, as by Paulus on this place and also by Clericus and Wetstein, that it is altogether improbable that the Pharisees would ever have performed such an act. Because these crafty men were in the habit of presenting before the Redeemer certain dilemmas, so that they might seize him, upon which horn soever he should throw himself. But—it is said—in the present case they would have frustrated their own design, because there was but *one* possible condition on which they could accuse him, that is, if his language

should contradict the law of Moses. On the contrary, they might rather have expected that Jesus would here give a distinct proof that he had no intention whatever to subvert the Mosaic law in order to establish one of his own. But this objection is entirely groundless. They might have expected with a good degree of certainty, that Jesus, who had always placed the humble and repentant sinner above the arrogant self-righteous—who commended the penitent tax-gatherers before the proud Pharisees, Luke 7: 39. 15: 1, 2. Matt. 21: 31—and who was therefore so hateful to their high-minded feelings—they might well have expected that in the present case also he would exercise favour towards the offender and thereby convict himself of an open violation of the law. We are consequently not to regard the form in which those people brought the sinful woman, as an *actus judicialis*, a judicial act; but they came in order to propose a question of casuistry according to the Rabbinical custom, a *שׂוּאָה*, a question of religious right which the Rabbins determined. Luke 12: 14 may be compared.

V. 5. According to Lev. 20: 10. Deut. 22: 22, adultery was to be punished with death: the kind of death was not fixed. The Talmudists decided in reference to it that the punishment should be strangling, and in general when capital punishment is spoken of in the Law they understood strangling. See Tr. Sanhedrin c. 10. § 1. cf. 52; 2: *בְּלִי-מִתְּהַיָּהוּ הָרָחֵק הָרָחֵק*, and Maim. Halihoth Sanh. c. 15. Stoning was not practised except when the adulteress had first been betrothed, or when she was the daughter of a priest. Many commentators suppose, as Wetstein, Semler, Morus and Paulus, that the narrator has here made a gross antiquarian blunder in speaking of stoning as the punishment of adultery. But it should meanwhile be remarked, that after the destruction of Jerusalem the judicial administration of the Jews was in many respects changed; so much, indeed, that the Mishna, which is properly to be referred to that period, does not furnish us with one credible

account in regard to what was customary in the time of Christ. And its exposition of legal tenets is deserving of no confidence at all, because it is ordinarily based upon what was current at the time it was made. In reference to the very case in hand, Michaelis has remarked, Mos. Recht. § 262, that when the Law leaves the mode of capital punishment undetermined, it did by no means always consist in strangling, but frequently in stoning. Comp. Ex. 31: 14 and 35: 2 with Num. 15: 32—36. On account of the numerous instances of adultery in the time of Christ, the bitter water spoken of in Num. 5: 11—31, was no longer given to the adulteress to test her chastity. For the same reason the punishment of strangling may at a subsequent period have been substituted for that of stoning.

V. 6. The *κατηγορία accusation* which they sought was, that they might convict Jesus of being an open despiser of the Mosaic ordinances, see on v. 2—4. — *Προσποιούμενος* and *μη προσποιούμενος* are evidently explanatory glosses, and are therefore correctly left out of the text. With the ancients, as also with us, writing or marking upon the earth was a sign of deep meditation, and of a disregard of what was passing without; it was also the mark of an idle mind, which, for the very reason that it was unoccupied with any thing external, inwardly surrendered itself up to a particular train of thought. See the Scholium on Aristoph. Achar, v. 31, where we find in immediate connexion *κατ' ἐπειδὴν ὃ μόνος, ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι*, so that one word explains the other. Aelian, Var. Hist. l. 14. c. 19, states that the philosopher Archytas, who did not wish to reply to a question proposed to him, wrote his answer upon the wall. Traces of a similar custom among the Jews may be found in Talm. Tr. Gittin f. 7, 1. Luther: "The Lord designs to say, Why do you question me? He will not open his mouth to them, but turns another way, and will neither look upon them nor answer them." The Redeemer designed two

things by this act: to repay the wicked purpose by which they were actuated, with contempt; and also to fix their attention by his continued silence.

V. 7. They continue to question him. Christ suddenly raises himself up, and gives them an answer exactly adapted to their disposition. That disposition was a blind self-righteousness. He alone who is free from sin can have joy in judgment; he that is not, is ever reminded of his own sins on witnessing the condemnation of others, Rom. 2: 1, 2.—It must at once be evident that the conduct of the woman was not so much in the mind of Christ when he spoke, as was that of the Pharisees.

V. 8, 9. After that solemn answer, Christ again bends down to the earth. This contemptible conduct of her accusers, must have served to sharpen the sting of conscience within. It is supposed, and is indeed susceptible of proof, that many distinguished Rabbins of that period lived in adultery. See Wagenseil on Sota, p. 525 sq. and comp. Justin Martyr, Dial. c. Tryph. p. 363. Col. Yet there is no necessity to adduce special proofs of this. Every one in whom the consciousness of guilt is in general awakened, will hesitate before he plunges himself into condemnation by condemning others. This was the case with them. And especially as Jesus seemed unwilling to enter into farther controversy with them, they went away. *Mnuculus: fuit procul dubio tantopere hoc Christi responso illorum verberata conscientia, ut primum prorsus obmutuerint, nec habuerint quod in speciem regerent. Deinde ne ulterius quid quod minus vellent, ubi se denuo erexisset, audirent, confestim se ex medio subducunt.* Calvin adds some very excellent remarks at the close of this part of the history. *Εἰς καθ' εἰς*, the *καθ'* is not to be understood as having an iota subscript, as even Beza supposed, for *καὶ εἶτα*; but *εἰς* is used solecistically as indeclinable, for *καθ' ἕνα πάντες*, Mark 14: 19. 3 Macc. 5: 34. Rom. 12: 5. — "*Εως τῶν ἰσχυάτων* is

to be rejected both on external and internal grounds. Some make the words *πρω.* and *εσχ.* involve a reference to the age, as we say, "old and young," to signify all. Thus Grotius, Seiler, and others. It is better, however, and in the case of *ἔσχατος* almost necessary, (*Aristot. ὁ ἔσχατος δῆμος,*) to refer them to the rank of the persons, as in Latin *primores* and *homines postremi*, 1 Cor. 4: 9. When the chief persons withdrew, (*οἱ πρόεδροι*), the inferior ones quickly followed. Shame was the easier awakened in the former.

V. 10, 11. The woman continued to remain in *the midst*—so that she came directly within the view of Jesus. Here also we must suppose that the chief design of Jesus had regard to the Pharisees. To exercise the functions of a judicial officer did not belong to him, Luke 12: 12; so he dismissed her without pronouncing sentence upon her past sins. He did not wish to say directly that she was pardoned. But the whole conduct of Jesus, so serious and solemn, and yet so mild, could not have failed in the mean time to make a deep impression upon one, who, during the whole of the preceding scene, must have felt it necessary to prepare for death. This impression was deepened by a serious admonition. Comp. 5: 14.

V. 12. The Feast of Tabernacles was at an end. Jesus still remained in Jerusalem, and by farther addresses to the people sought to promote among them faith in himself. *Πάλιν* often means simply "some indefinite time, on another occasion," τ. 21. 9: 15. Acts 17: 32. In what sense Christ is *τὸ φῶς light*, see on 1: 4. The word may be thus rendered again, "I am to the invisible world what light is to the visible one." What follows shows that the preceding light is taken as the guiding star; and that person who does so, then walks in the same path that it points out. *Ἐξέτι*, that light which gives the true life he shall constantly have within himself. The Gen. *τῆς ζωῆς* is the Gen. *effect. or opposit.*

V. 13, 14. From the remark of the Pharisees it is very

easy to perceive their self-complacent insolence, which enters into nothing of what the Redeemer says. They adduce a principle of the law which Christ himself had mentioned, 5: 31. The Redeemer there spoke of himself in the manner he did in condescension to them. He now shows that his case does in reality stand above the ordinary principle of the law. But least of all could it be desired of the Pharisees that they should bear testimony to him in the affair. "I possess such a fixed knowledge of my divine origin, (Being and Office flow together), that of itself legitimates my claim without farther testimony from others. — You, indeed, have no insight into this my origin.—Why? see 5: 38, 42, 44. — A testimony could not in the least be expected from you." On *οἶδα* Augustine beautifully remarks: *lumen et alia demonstrat et se ipsum. Testimonium sibi perhibet lux, aperit sanos oculos, et sibi ipsa testis est.* 'Light points out other things and also itself at the same time. It offers a testimony in its own behalf, it opens the eyes of the healthy and is its own witness.'

V. 15, 16. *κατὰ σάρκα*, 'according to a fleshly standard;' that is, from a carnal disposition and according to a carnal outside, comp. *κατ' ὄψιν* 7: 24. These words involve the following: 1. You have your pleasure in judging (as the preceding relation shows) which proceeds from an impure disposition; 2. You always judge, moreover, according to a fleshly standard, as is evident from your judgment on me; 3. Considered as an ordinary man I have no pleasure whatever in judging; 4. Still I must judge—indeed it is my office; 5. But then it is rather the judgment of God than mine, for God judges by or in me, v. 26. The phrase *οὐ κίνησεν αὐτίκ᾽ αὐτίκ᾽* is very differently understood by others. Augustine supplies (*τῶν*) modo, and Storr *μάρος* from v. 16; Cyrill, Flatt and Kuinoel, supply *ἀπὸ τοῦ κοινοῦ* the *κατὰ σάρκα*.

V. 17, 18. As Christ was naturally led to speak of himself and the Father in connexion whilst discoursing on judg-

ment, so the same argument that was used in 5: 31 easily suggested itself, Deut. 17: 6.

V. 19. With obtuse haughtiness, without entering farther into the words of Jesus, they demand a sight of the Father with their eyes. If they had the right eyes—Christ answers—they would see the Father in the Son;—as it is also said on the other hand, because they have not the word of the Father within them they cannot know the Son, 5: 38.

V. 20. John mentions the place where Christ taught in order to show that he spoke in the midst of the temple with such divine boldness of speech, and yet no one dared to seize him because the hand of God prevented. *Γυζοφυλάκια treasury*, thirteen treasure chests in the court of the women were so called; by the Rabbins they were denominated *תרומות* on account of their form. They served as repositories for the free-will and yearly offerings of money contributed for the support of the Temple, Mark 12: 41. It may therefore well be supposed that many people went back and forth at this place. Should we assume with Vitranga, see on 8: 14, that the Temple synagogue was in this very place, it would be more easy to explain the fact of his teaching here. Still Christ taught in the other places of the Temple, and not in the synagogue merely. Mark 12: 41 does not point to a synagogue in that place. *Γυζοφυλάκιον* may here be a designation of space, and hence the preposition *ἐν*.

V. 21. It is doubtful whether *πάλιν* refers to another occasion on *the same day*. We must compare it with the expressions in 7: 33, 34, and also 13: 33, and explain this clause in the same manner as 7: 33, 34, viz. *ζητεῖν* means to seek help. Erasmus: Tunc intelligetis ex eventu qui sim. Optabitis præsentiam meam, nec continget. 'Ye shall know from the event who I am. My presence shall ye desire but it will not be granted.' The addition of *ἐν τ. ἀμ. ὑμῶν ἀποθαν.* 'Ye shall die in your sins,' to this passage, favours this

interpretation: "because the Redeemer would not appear to them (v. 24,) they should die in their sinful condition."

V. 22. As the conjecture of the Jews in 7: 35 involves a sneer, so also in this case. Self-murder was by the Jews esteemed the most aggravated of crimes,—a crime which sent every one after death to Gehenna, the place of damnation. Josephus, *De bello* I: 3, 8, 5, in the weighty speech wherein he warns his companions in war, who had been hemmed in by the enemy, to refrain from self-murder, says of suicides, *τούτων μὲν ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος*, 'a darker hell receives the souls of such.' The Jews no doubt perceived very well what Christ meant to say. But instead of permitting themselves to be humbled, their only purpose was to retort upon Christ the cutting expression, 'ye shall die in your sins,' and therefore they contemptuously utter the taunt, "Well, if he is determined to take his own life and go to Gehenna, he is indeed correct when he says that no one will follow him thither." Calvin: *pergunt non modo in securo contemptu, sed etiam in protervia.*

V. 23, 24. The Redeemer meets their sneer with an elevated seriousness. He stands at an infinite remove from them. In the loftiest sense he belongs to the kingdom of Heaven, whilst they are of the kingdom of this world. Consequently if *He* does not come to their help, if they do not recognize *Him* in his dignity, if they do not receive *Him* as their Redeemer,—they must die in their sins. On *ἐγὼ εἶμι* see on 4: 26.

V. 25. The question proceeds from obtuse arrogance. Luther: "they speak very pointedly, as if they had said, Aha, and shall it indeed be so then? And pray who are you, good squire Jesus?" [We hope the modern reader will bear in mind the character of Luther, and not suppose that our translations misrepresent him]. The answer of Christ is involved in difficulty, especially in consequence of the uncertainty in reference to the force of *τὴν ἀρχήν*; and

it is also necessary to determine whether we should read δ , $\tau\epsilon$ or $\delta\tau\epsilon$. It is certain that $\tau\eta\nu$ $\acute{\alpha}\rho\chi\eta\nu$ is to be taken adverbially like $\acute{\alpha}\kappa\mu\eta\nu$ Matt. 15: 16, and that δ , $\tau\epsilon$ is to be read and written as a relative. We may then have a particular election between the three following suppositions. 1. $\tau\eta\nu$ $\acute{\alpha}\rho\chi\eta\nu$ may mean "for the beginning." As Luther, Grotius, and Paulus, so also Erasmus: *primum sum quod etiam dico vobis, non explico quidquid sum indignis; hoc primum dico, me missum esse a patre praeconem vitae, id quod jamdudum dico vobis.* Luther: "If ye will follow my preaching ye shall experience who I am." On this interpretation the only design of Christ would have been in the first place to lead the Jews to a lower view of himself in order that he might reveal to them a higher one after they had attained this standpoint. But this is opposed to the design of Jesus, inasmuch as he wishes to show that he was perfectly correct in attributing to himself the dignity of the Messiah. And besides, what could that higher view be? In what had been said before he asserted his high dignity. 2. $\tau\eta\nu$ $\acute{\alpha}\rho\chi\eta\nu$ may have the force of $\delta\lambda\omega\varsigma$, omnino. So frequently among the Greeks. See Elsner and Lösner, *Obs. ad h. l.*, Viger, p. 80, 723. Elsewhere even in the sense of $\tau\eta$ $\acute{\alpha}\rho\chi\eta$, Hemsterh. ad *Lúc. Tim.* § 26. Thus it appears to have been construed already by Chrysostom and Euthymius; then in more recent times by Erasmus, who preferred this explanation to the first, and after him by Melancthon, Wolf, Clericus, Kuinoel and Lücke. "In general I am the person that I profess to be." But in the first place it is hard to tell what "generally" here means; commentators have exchanged it for "truly." Lücke supposes that it is equivalent to $\acute{\alpha}\mu\eta\nu$ $\acute{\alpha}\mu\eta\nu$; but this force does not lie in the Greek idiom which would lead us to construe thus, 'as from the beginning' i. e. in general. Farther; this signification is to be found in profane writers alone; it is not in the New Testament nor in the LXX. Hence we come to the THIRD explanation which makes $\tau\eta\nu$ $\acute{\alpha}\rho\chi\eta\nu$ sy-

nonymous with ἀπ' ἀρχῆς, ἐξ ἀρχῆς, 15: 27. 16: 4. It is true indeed that the accusative absolute is found in the LXX only in the sense of *in the beginning*, Gen. 43: 18. Dan. 8. 1; but examples may be pointed out in profane writers where it signifies directly "as from the beginning," Sophocles, *Antigone*, v. 92, Herodot. 1. 9, see Wahl. s. h. v. Nay, this signification is throughout the basis of the derived meaning "in general," so that in Sophocles Buddaeus translates ἀρχήν by omnino, and others by imprimis, see Hermann on the passage. After τὴν ἀρχήν then we may either supply the verb ἐλάλησα, "I have told you from the beginning what I now also say;" or, since this is harsh, we may supply εἶμι from the connexion, ἀπὸ τοῦ κοινοῦ. The καὶ is intensive, τὴν ἀρχὴν καὶ λέγειν; it intimates that the testimony of the true being of Christ is not different, like the Heb. עַד . אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר. I speak, is used instead of the praeter, because the present is involved; and it also marks a continuance of the action. We must therefore translate, "I am the same that I have told you I was from the beginning" (as in the beginning); 10: 25 is similar. Thus Nonnus, Calvin, Beza, Maldonatus and others; as also the Persian version. In Hebrew the sentence would read אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר. Christ then answered the question of the highminded Pharisees, yet in such a manner that it contained at the same time a most serious reproof, as well as a declaration that the question was one which they had no occasion whatever to propose.

V. 26. Christ had already declared above v. 15, that he judged not at all, yet he said immediately after that they would have to die in their sinful condition. His severe declaration now demanded some justification. He gives the same which he had previously given in v. 16. It is God who exercises the office of punishment through him; he does not judge from any personal pleasure in judging. Thus the connexion is well given by Schott, Calvin, Lücke and others, are rather disposed to

assume that the discourse is interrupted: quia surdis se cernere videbat, non ultra prosequitur sermonem, sed tantum pronuntiat Deum fore vindicem. 'Because he saw himself speaking to the deaf, he did not pursue his discourse farther but simply declared that God would be their judge.' Lücke urges against the exposition of Schott the use of *ἔχω κριθεῖν* which will not allow us to think on what Christ had before said; but then we may indeed *at the same time* think on what had not yet been uttered.

V. 27, 28. One and another no doubt perceived that Christ spoke of his Heavenly Father; yet they were destitute of a clear insight of what he said in regard to his connexion with the same. They did not attain to a living and convincive insight into this until after he had been lifted up, and until, for the manifestation of his glory, he appeared to establish his Church and to destroy the ancient Theocracy. On *ὑποῦν* see on 3: 14; on *ὄψος τ. ἁ.* on 1: 52.

V. 29. Rosenmueller, Kuinoel, (as also Luther and De Wette,) take *ἀφ᾽ ἡμῶν* for the present-per enall. temp. It is better to construe with Lynar, "the Father has never yet forsaken me." The present is however involved.

V. 30—32. Faith began to germinate in the hearts of some by-standers, in a weak and imperfect manner, 2: 24. Yet it was that seed which had no fixed root, *ρίζα*, Matt. 13: 20; the Redeemer therefore points to a continuance, *μένειν*, which alone was able to make them true disciples, comp. 15: 7 and the remarks on 5: 38. The word falls into the heart like a grain of seed into the earth; yet its coverings are not loosened, nor does the plant shoot up with a vigorous and healthy growth, unless the seed is concealed and cherished in a warm heart. Then first there springs up a *correct* i. e. a living (comp. on 1: 14) insight into Christian truth, such an one as makes free from sin, *ἀμαρτία*, not merely from an actual and external manifestation of sinfulness, but from the inward passion and desire. Comp. John 17: 17. The con-

ception of Christian freedom, *ἐλευθερία*, must here be explained. And for this purpose the following passages may be consulted, v. 36. 17: 17. 2 Cor. 13: 7. 1 Pet. 2: 16. James 1: 25. 2: 12. Rom. 6: 18. 8: 21. Gal. 5: 1, 13. 4: 26, 31. 2: 4. Rom. 7: 6. In the last passages the faithful are denominated free, *ἐλεύθεροι*, in reference to the law; in the first in reference to sinfulness. The former freedom is generated by the latter, since there is no law for the righteous, 1 Tim. 1: 9; they are prompted from the spirit, from an inward principle, to fulfil the commands of God, Rom. 8: 14. This freedom, *ἐλευθερία*, is the fruit of adoption, *υιοθεσία*. A reciprocity of filial love is awakened in the breast of him who believes in the divine truth, *ἀλήθεια*, that God hath chosen us in Christ—we who were worthy of condemnation—to be his children, John 3: 1. 4: 19; but where love exists, there is freedom also from a hankering after sin or a pleasure in it. The deep meaning of this doctrine is therefore by no means exhausted in the exposition which makes it mean simply: "He *avoids* evil who clearly apprehends the moral precepts of Christianity."

V. 33. In v. 37 and 40 it might seem that Jesus answers the same persons who here speak; but then v. 37 and 40 cannot possibly have been addressed to believers, *πεπιστευμένοι*. We must therefore suppose that in this verse *some* only of the multitude speak. We are not here to imagine that they misapprehend his meaning simply from weakness of understanding, but, as is frequently the case, they *would* not enter into it. The fleshly Sense seizes upon something that is kindred with it. The politico-religious enthusiasm of the Jews had been very much increased by the conflicts waged for liberty in the Maccabean times, insomuch that they withstood the Roman encroachments upon their freedom in the most zealous manner. A certain enthusiastic party among them declared it to be sin under all conditions to re-

cognize any other ruler than God. Hence their zeal and warmth with respect to this part of Christ's discourse.

V. 34—36. Without allowing himself to enter into a refutation of what they said, Christ describes the nature of *that* relation in which the conception of servitude and of freedom is realized in the highest form. It is the relation of the heart to sin. The general conception of freedom which lies at the basis of the present explanation, is the following: That being is free which develops itself in conformity with its nature, conformably to its Idea. Now sinfulness does not belong to the Idea of man, it is an alien product, and the inward man cannot approve it, Rom. 7: 15—17; but still man wills it, and therefore he is its slave and must do what it commands.—In v. 34 Cod. D, Clem. Alex., and some of the Lat. Codd. omit *τῆς ἀμαρτίας*. As an answer to what the Jews had said, the words of Christ were more pointed and striking if we read *δοῦλος* simply; and it may in fact be well imagined that some scholiast wished to define *δοῦλος* more accurately by adding the explanatory clause of *τῆς ἀμαρτίας*. We therefore reject it from the text. Still the sense would not be different if we read: "There is yet another servitude than that to which you refer; he who commits sin enters into the relation of a slave in the most proper sense." But then on the other hand the connexion with what follows would not be so apposite, if *δοῦλος* were used in a sense entirely undefined. "The servant does not abide in the family forever, he is thrust out whenever he proves faithless; but the son is an eternal partaker in the inheritance of the father." The contrast between *δοῦλος* and *υἱός* is also expressed in Matt. 21: 36, 37. The term *ὁ υἱός* here involves a double meaning—first, the connexion with all who have entered into the filial relation; and then in a narrower sense, the connexion with Him who is eminently *the Son*. Thus as the children of God the faithful are in fact elsewhere

also called *co-heirs* with Christ, Rom. 8: 17. Christ now brings into notice their relation to himself. The Son, as a partaker in the rights of the Father, possesses the right of manumission also. "Ye who imagine yourselves to be sons of God from the circumstance of your being external members of the Theocracy—ye must first be made free from that to which ye are yet in bondage." *ὄντως* here has a force similar to *ἀληθινός* in other places, viz. "transferred to a state of freedom, that which can be called freedom in the highest sense." Bullinger: *servus pro arbitrio domini ejicitur vel mutatur; ita mancipium peccati, tametsi ad tempus pietatem simulet et videatur habere Deum propitium, excluditur tamen suo tempore a consortio Dei et sanctorum; dominus nempe consortium Dei et sanctorum adambat.* 'The servant is cast out or changed at the pleasure of his master; so the servitude of sin, although for a time it may assume the garb of piety and seem to enjoy the favour of God, yet at the proper time it is excluded from the communion of God and the saints. The word *house* shadows forth the communion of God and the saints.'

V. 37. Christ once more shows, as his custom was, the deep sense in which the language of his opposers involved the truth. He designs to say: "Were you in the deepest sense what you pretend to be, viz. the posterity of Abraham, that is, were you such as imitated his example, then indeed I might well pronounce you free. But you are plotting murder W. 7: 19 is entirely equivalent—*Κοιμῶν* from *καίω* *locum facio*, either *aheri* or *mihî*; in this case it is like *locum occupo*, hence *to press forward*, metaphorically, *to press inward, to impress upon the mind*. Had this been the sense here *εἰς* would have been used. The change indeed were not entirely inadmissible; except that it never occurs with *εἰς* in a metaphorical sense. So Chrysostom and Nonnus. The latter says: *οὐ γὰρ ἐμὸν μόνον εἰς ἐπιείκειαν φαί- ναίσθαι*. A derived signification is "to find a place, i. e. to

prosper, to 'succeed well' like *προκόπτω*; but this sense appears to be too insipid and vulgar. It will be best therefore to construe it, "to take a place, to find a place" i. e. metaphorically, "to be understood, to be apprehended." So Melancthon and Beza. But the passage which he adduces from Aristotle for the support of this sense, is not appropriate. The Syrian translator seems to have taken it in the same sense. In an active sense *χωρίω*=*συνίημι*, *mente capio*, which is very much used, see Bretschneider s. h. v. For the expression comp. observations on 5: 38.

V. 38. "In me you may learn what it is to have any one for a father—since now you thirst after blood, so, (*οὖν*), you make it evident who your proper father is." Christ here plainly intimates what he says expressly in v. 44. Instead of *ὁ ἐπαύνατε* Griesbach recommended *ἃ ἠκούσατε*, which Lachmann adopted; but both internal and external grounds favour the former reading.

V. 39, 40. The designation of Abraham as the *Father* of Israel, was a very constant one, see Is. 51: 2, Pococke, *Porta Mosis*, Opp. I. p. 58. They therefore mean to say, "Can we then have any other father than Abraham?" Mel.: *Magna Christi moderatio, adhuc parcit illis, ut non statim aperte patrem ipsorum diabolum esse dicat.* 'The great mildness of Christ thus far spares them, so that he does not immediately say in plain words that the devil is their father.'

V. 41. When they think themselves able to answer any thing properly, and to their own advantage, then they understand the Redeemer very well, even though he speak in figures. Thus they have no difficulty here in apprehending to what he refers: "If you will not recognize our derivation from Abraham, if you wish to point to something higher, why then God is our Father;" see Is. 64: 16. 45: 9. Deut. 32: 6. — With Lücke and many others, we might suppose that in the mind of the Jews *πορνεία* fornication referred to idolatry,

inasmuch as they were accustomed to compare their relation to God with that of marriage: "We do not recognize any other Gods than the Author and Founder of our Theocracy." But this allusion seems too far-fetched; it were otherwise had Christ himself said so. — "Like apprehends like; were you, therefore, of God, then would you know that I also am of him"—as above in v. 19. Ἡγαπᾶτε ἄν, "ye would love," not "ye would have loved," Winer § 43. 3 Ausg.

V. 43. *Aulla speech*, conformably to its derivation from λαλεῖν, means, "external language, address;" λόγος, in conformity with its derivation from λέγω, signifies "discourse as the vehicle of thought." See on λαλεῖν and λέγειν Tittmann, De Synon. p. 70. The same distinction is also correctly marked by the Aethiopic ቃል and ነገር and also by the Arabic قول and كلام; the Coptic is less accurate.

Ἀκούειν to understand. Sense: "Why do you not perceive from the whole tenour of my discourse that I am sent from God?—Because you cannot apprehend the force of what I say." Calvin says excellently: priore membro stuporem eorum perstringit, altero prae fractum doctrinae odium, postea v. 44 utriusque causam assignat. 'In the first member he alludes to their senselessness, in the second to their snappish hatred of instruction, and afterwards in v. 44 he assigns the cause of both.' Their inability is the consequence of refusing to will, 5: 40, 44. Rom. 8: 7. Schol. οὐ δύνασθε, ἢ γὰρ πρὸς τὸ φαῦλον ῥοπή ἐκλύει τῆς καρῆας τὸν λόγον. 'Ye are not able because the preponderating bias of the heart draws it to evil.' Melancthon: nam qui veri sint Dei filii et domestici, non possunt paternae domus ignorare linguam. 'For those who are truly sons of God and members of his household, cannot be ignorant of the language of their Father's house.'

V. 44: Comp. the excellent treatise of Nitzsch on John 8: 44 in the Berlin Theol. Zeitschr. 3. Heft, s. 52 sq.—"He

to whom you bear a spiritual kindredness is the Source of all evil ; into his disposition you willingly enter." 1 John 3: 10. Ammonius : ἐν συντάμῳ ὃ τοῦ εἰς τὸν λόγον τοῦτο ἀηκνῶντι εἰ καὶ ἀσαφὲς ἐστὶ, πρὸς τὸν δέσποτα τὸν ὄντα διαβόλου ὀνομάζοιτο ὑμῶν πατήρ. Θέλειν is emphatic as in 7:17. Origen : αὐταρχὸς γὰρ εἰς τὸ εἶναι τοῦ διαβόλου υἱὸν τὸ καὶ θέλειν αὐτοῦ ποιεῖν τὰς ἐπιθυμίας. 'For the will to do what he desires is sufficient to constitute one a son of the devil.' — It may here be asked in what sense the devil is denominated a murderer, ἀνθρωποκτόνος. On this there are two leading views. The first supposes that in calling him such Christ had in mind the temptation of the first man, on which supposition death, θάνατος, would have the general meaning of "spiritual and bodily evil." So Origen, Chrysostom, Augustine, Luther, Calvin, and most others. The second supposes that it contains a simple allusion to the murder of Cain. So Cyrill, Doederlein, Nitzsch and Lücke. The latter view is based upon the supposition that the context renders it necessary ; because Christ was led to the idea of a relationship between the Jews and Satan from the single circumstance of their seeking to kill him, the holy Teacher sent from God. This indeed is the only positive ground in its favour ; yet even this is weakened by the fact that in the context immediately antecedent Christ does not speak of the blood-thirstiness of the Jews, but of their sinful and sluggish stupidity in the apprehension of divine things. It may, however, be urged in addition, that in 1 John 3: 12 the murder of Cain is said to have sprang from the devil ; yet, as we shall immediately see, the connexion there is of such a character as to furnish no absolute proof in behalf of this view. And besides, in the same place v. 15, hatred in general is called anthropoktony *man-murder*. And moreover, in confirmation of the view of this passage first named, appeal may be made to Wisd. 2: 24 where the death, θάνατος, of the *first man* is referred back to the devil. Especial considera-

tions in behalf of this interpretation, are the following: 1. An allusion to the first temptation of man by the apostate spirit is more natural than an allusion to Cain, since that act of the devil was the great and chief one, of which all others are merely the consequences. 2. The passage in 1 John 3: 8 is altogether parallel: *ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει.* 'He that committeth sin is of the devil, for the devil sinneth from the beginning.' 3. Christ afterwards in a general way calls lying, *ψεῦδος*, the crime of the devil; but Satan's propensity for lying appeared directly in the fall of man. 4. In immediate reference to man's fall the devil is called *that old serpent, ὁ ὄφις ὁ ἀρχαῖος*, Rev. 12: 9. Finally, it might not be inappropriate here to quote a strictly parallel passage from the Sohar Hadash, f. 27, 3, where the wicked, the ungodly, are called *בְּנֵי הַיָּמִין הַקְּדוֹנִים הַקְּדוֹנִים הַקְּדוֹנִים הַקְּדוֹנִים הַקְּדוֹנִים*, 'the children of the old serpent who killed Adam and all his posterity.' — It seems best to combine both modes of exposition, as was already done by Euthymius, and to explain the passage after the analogy of 1 John 3: 8 sq. The apostle there says first: "Every sinner who hates the divine light is spiritually related to the fallen spirit, because from the first commencement of the history of man he has shown himself to be an enemy of the light, i. e. of holiness. A particular mark of servitude to sin is the want of a loving heart towards the brethren; but especially so, is hostility towards those who manifest the divine light revealed in their life. Cain exhibited such hostility towards his brother who possessed the love of God. Cain therefore stood in close union with Satan." Thus Christ also in this place means to say: "your fleshly, arrogant disposition, prevents you from understanding and receiving my doctrine; nay, you even persecute me on account of it. This proves your relationship with the fallen spirit; your heart takes pleasure in entering into his desires. He was from the beginning appointed for destruc-

tion and has always shown himself to be the enemy of holy truth. And therefore is he hostile towards those who manifest it, as Abel first did. For Satan himself never generates aught save lies and sin. And consequently the ground of your unbelief in me—of your hatred towards myself and my doctrines—consists in the fact that you seek for a doctrine which will accord with your sinful disposition, and which for that very reason must be a lie." Since, therefore, the devil is called a murderer because he hates the light, and because he for that reason seeks to destroy the truth in itself and all those men who manifest it, so could Christ in the same sense call his enemies murderers, in so far as they persecuted him from hatred to the light, (comp. v. 46,) and for that reason also rejected his instructions. If we take ἀνθρωποκτόνος *murderer*, in this comprehensive sense, (as is done by Theodoret and Heraclitus, in *Catena Patr.*), the conclusion of v. 44 and also v. 45, will connect itself with it very appropriately. — Ἀπ' ἀρχῆς must therefore be taken as in 1 John 3: 8, "from the commencement of the history of man." Beng. : ex quo aliquid novit de natura humana; comp. ἀπ' ἀρχῆς πίστεως, Mark 10: 6. Sir. 16: 26 and Rev. 12: 9 ὁ ὄφις ὁ ἀρχαῖος. On this passage Beza writes well against the Manichaen misapprehension of the word. — Ἔστηκεν. After the Vulgate which translates in the praeter, *stetit*, most commentators take this verb in the praeter. This passage would then be a locus probans in reference to the doctrine of the apostasy of the devil. But the praeter ἔστηκεν, which always has the force of the present in the Classics, is never found to have any other sense in the New Testament. There are but two passages which can render this in the least doubtful, Rom. 5: 2 and 1 Cor. 15: 1; but even there the force of the present is to be fixedly retained. The Greek expositors recognize this, as Origen, Theophylact, Euthymius, and probably Chrysostom also. The Syriac in like manner has ܕܘܠܕܘܬܐ ܘܢܐܘܠܕܘܬܐ; so also the Aethiopic and others. Hence,

although the doctrine that the devil is not an uncreated principle of evil, but a fallen angel, receives confirmation from other passages, e. g. Jude 6, yet nothing more is here taught than the character of the devil since his appearance in the history of man. *Euth*: οὐκ ἐμμένει, τουτέστιον, ἐν τῷ ὀρθῷ βίῳ οὐκ ἀναπαύεται, ἀλλὰ μεσεῖ τὴν τοιαύτην πολυτέλειαν. This exposition is confirmed by what follows. Christ assigns the reason why the fallen angel could find no *assimilative-point* in good, (Beng.: non assectus est statum in veritate,) which is, that in his inward Sense he is alienated from goodness and truth. If now the preceding context had contained an allusion to the apostasy of the devil, Christ would here have declared as it were the necessity of that apostasy. But the sense is, as it was in part given by Origen on this passage: "That fallen spirit still retains the undeniable attribute of reason. Had he ceased to be a morally intelligent being, he were a physical one—he were no longer a *wicked* being, but an Evil. But inasmuch now as no morally intelligent being can retain its own self-determination except by living in holiness, in God, which life in God is hence by the Scriptures denominated the truth i. e. that which alone harmonizes with human nature;—so even in that wicked being there exists unconsciously a striving after the satisfaction of determining his own nature, and consequently a striving after that happiness which can only be found in a living union with God. He wishes to find an *assimilative-point* in truth. But there is none to be found because there is nothing kindred with it in the inward Sense—nothing with which the truth could connect itself. In this very conflict between his effort to attain his own determination, and those hostile inclinations which are entirely opposed to it, consists his misery." The antithesis between truth and falsehood, ἀλήθεια and ψεῦδος, may be explained according to what was said on 1: 4. Truth and holiness, lies and unholiness, mutually presuppose each other, and in the inward root they are in

fact one. The chief lie of the foe of humanity,—that with which he seduced himself and others, is this: that true life is not in God but in the finite spirit itself. All other lies and sins flow from this lie. Lying is called an attribute of the father of lies. It is indeed that which constitutes his essence—that on which the individuality of his being is based.—*Αὐτοῦ* refers to the abstract *ψεῦδος* involved in the concrete *ψεύστης*, as in Rom. 2: 26 *αὐτοῦ* conversely refers to the abstract *ἀκροβυστία*.

V. 45. Had Christ himself spoken a lie—something else than an expression of the divine being and life—they would have believed him. But as he spoke conformably to the divine Will and Being, and as they had in them nothing kindred with these, v. 47, so they were not able to believe him, and proved thereby that the devil was their father.

V. 46. According to the ordinary apprehension, Christ here points to the known holiness of his life as a proof for the establishment of the truth of his doctrine, so that this dictum becomes a dictum probans of the sinlessness of Christ. To others, however, the disconnected character of the discourse has appeared strange—the *εἰ δὲ λέγω* seems to refer back specially to the preceding sentence, so that *ἁμαρτία* might be so construed as to signify *error in doctrine*. In Greek this is the appropriate force of *ἁμαρτία*, and consequently it has been thus understood in this place by Melancthon, Bengel, Kypke, Lücke and Bretschneider. But it were in entire contradiction to the Hellenistic use of the word to assume that *ἁμαρτία* must be understood here in the direct and exclusive Greek sense of error, or more properly of *oversight*. The sense would also be insipid and inappropriate if the word were made equivalent to *oversight*; but for *error*—especially in this connexion—Christ would without doubt have employed the word *ψεῦδος*. On the other hand every thing favours the supposition that the two senses of the word should not here be separated. In 7: 18 *ἀδύνα* stands opposed to *ἀλή-*

θεια in the very same manner. The knowledge of God and the keeping of his commands are united by Christ in the very closest manner, v. 55. "Who can point me, in the whole of my life, to one departure from the highest law of life? Since then I here utter the truth of God . . ."—The sinlessness of Christ is also taught in other places, 5: 30. 8: 29. (4: 34.)

V. 47. Christ himself answers the question. As before, he here again declares that he only who possesses a relationship with God, i. e. who is drawn by the Father, 6: 44, 45, understands or has a Sense for the revelation of the Divine, 10: 27.

V. 48—50. The Jews, perplexed but not humbled, meet the solemn accusation of Jesus with words of reproach. *Δαιμ. ἔχειν*, see on 7: 20. The ancient interpreters suppose that the Jews reproached Christ with being a Samaritan, because the Samaritans did not keep the law. More recent ones suppose it was because the Samaritans were in general despised, as it is said in Tr. Jevamoth f. 47, in Talm.: "Thou art a Cuthite, (Samaritan) and no Cuthite can be a witness." Yet that comparison to which the ancients referred would not be inappropriate, since it was a reproachful epithet which was used on certain occasions only. It is then most probable that it signified very much the same as the later *מין* or *מסיקורוס* of the Jews, "Heretic or Epicurean," which with them was a strong epithet of reproach against such as deviated from their religious views, somewhat like our term *atheist*. *Καλῶς* as in 4: 17.—Jesus answers with serious dignity that he is not insane; with clear consciousness he knows that the whole of his life was consecrated to the holy end of glorifying his Father, whilst they with blind fury reproached and scorned him, and the Father in him. It was not for him therefore to contend with them about this; that would be done by the Father whom they despised in Christ.

V. 51. Scarcely had the divine Saviour rebuked them

and pointed to the tribunal of God, when all who had an opened Sense for holiness, were again attracted to him. The *τηρεῖν τ. λόγον* and *τὴν ἐντολήν*, both of which are of such frequent occurrence both in the Gospel and in the Epistles of John, is equivalent in signification to *λαμβάνειν τὸν λ.* 17: 18: "to have regard to the word of Christ, and hence also to follow it." This deference, however, refers not merely to the moral precepts but to the whole doctrine of salvation; so that according to 1 John 3: 22, 23, *πιστεύειν* also belongs to *τηρεῖν τ. λόγον*. Christ therefore means to say: "He who respects my doctrine in its entire compass, and appropriates it to himself, he receives thereby in himself the element of a higher, of an imperishable existence." On the sense of "never die" see on 6: 50. *Θεωρεῖν θάνατον* see *death*, see on 3: 3.

V. 52, 53. The fleshly Sense, to which attractive love as well as reproof seriousness were opposed, again, though not for want of better knowledge, seizes upon a fleshly objection. *Τίς* involves the secondary conception of something great, like *ποιός*, Viger, p. 731.

V. 54, 55. Here, as in 7: 18 and 5: 44, Christ declares it to be the distinguishing characteristic of his manifestation, that throughout the whole of his life he sought the honour of God alone. Yes—as he says v. 55—he would contradict his inmost consciousness, he would himself become a liar, if he had said less of himself than he did. *Ἐαυτὸν δοξάζειν*, "to give honour to oneself;" so also Heb. 5: 5. Rev. 18: 7.

V. 56. Here again Christ enters into their objections, and gives to them their proper turn, see on v. 37. He is greater than Abraham as Abraham himself would acknowledge.—The authorities are fluctuating between the readings *π. ὑμῶν* and *ἡμῶν*.—*Ἀγαλλιᾶσθαι* to rejoice, elsewhere construed with *ὄτι*, as Matt. 5: 12. Luke 1: 47, is here joined with *ἵνα*, either because it involves, by a constructio prægnansy, the conception of a wish which finds its fulfilment, or

because it indicates in general the *end* of his joy, "to be able to see." *Ἡ ἡμέρα τινός*, the age of any one, in accordance with a Hebrew idiom, Matt. 24: 37; employed particularly in reference to the Messianic times, Luke 17: 22. *יְמֵי מָשִׁיחַ*, *the days of the Messiah*, is a standing form of expression among the Rabbins. It cannot be doubted that this *joy* of Abraham consisted in a prophetic vision of something future. The *ideiv* *the seeing*, is this future thing. The question then is, whether this *ideiv* itself, and whether, therefore, the *object* of Abraham's joy, was only a second prophetic intuition; or whether the object of his joy was an actual participation, an experimental perception of the Messianic times. On the first supposition it would be necessary to assume that Abraham, having received a promise that in a subsequent prophetic vision he should be favoured with a view of the Messianic times, even then already rejoiced over this view; and that afterwards he rejoiced yet again, when he was actually made to behold that great prophetic vision which had been promised him. But this exposition is improbable: 1. Because we find in the Pentateuch nothing which could lead us to such a promise of a subsequent prophetic intuition of the Messianic times; and 2. Because from a comparison of Matt. 13: 17 and Luke 10: 24, it is evident the prophetic view of the Messianic future was not in itself esteemed a matter of great favour or importance: the fulfilment only of those Messianic anticipations was deemed weighty. Hence we find that in accordance with a usage of the Hebrew language which we have pointed out in the remarks on v. 51 and on 8: 8, *ideiv* is twice made to refer to an experience, an actual participation. "Abraham rejoiced that he should see a realization of his Messianic hopes, that he should see a fulfilment of the prophecies which he had received." Is it said, however, in what follows, that he actually saw and experienced this Messianic time. This evidently refers to the part which the great Father of Israel even in his time may have

had in the development of the theocracy, to which he contributed the foundation. It is very strange that this interpretation which is so simple and is so necessarily contained in the text, (on comparing Matt. 13: 17,) should have been set forth by scarcely one of the ancient interpreters. In general they understood *ἀγαλλ.* in the sense of *longing, desiring*, and supposed that the second *εἶδε* referred to a vision of faith or imagination, through which Christ was brought before Abraham in a living manner. So Origen, Chrysostom, Theophylact, Euthymius, Augustine, Erasmus, Calvin, (who, however, expresses some hesitation in regard to this view,) Beza, Grotius, Bengel, Semler and others. Maldonatus was the first who opposed it; and he does so excellently: *cum dicit vidit, haud dubium, quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide, quia, antequam fidem haberet, cum nullam de Christo notitiam haberet, diem eius videre concupiscere non poterat; postquam habuit, concupiscebatur quidem, at non sola fide, quia fide jam Christi diem videbat.*—Vidit ergo diem Christi re ipsa, quemadmodum et ille et patres omnes videre concupierant. Quis enim dubitet Abraham et caeteros patres, qui cum eo erant, sive ex revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, cum Christus venit, habuerint de eius adventu, non ignorasse Christum venisse, etiam antequam ad eos post mortem veniret. Indeed the narrative in Matt. 17: 4 also leads to the assumption that the great men of the Old Covenant partook in the redemptive work of Christ.—The view which we have given was then afterwards defended by Lampe, Mosheim, Kuinoel and Lücke. Christ designedly subjoins *your father* after Abraham in order to intimate how very much they who rejected him differed from their father who rejoiced over his future manifestation.

V. 57. The same stupid and carnal arrogance, which refuses to enter with seriousness into an examination of what

is said, is manifested by the Jews in this question also. It was sufficiently evident to them that Christ spoke of something more profound, but they *would* not give themselves the trouble to search more deeply into it, and therefore satisfied themselves with cold haughtiness. They wrested the words of Christ, as if he had spoken of an earthly inter-communion with Abraham. Josephus tells us that fifty years was by the Jews considered as the period of a full age of man, on which account the Levites never performed the services of the temple after the fiftieth year. They therefore mean to say: "you who have not yet completed a full half century, do you pretend to have seen Abraham?"

V. 58. Here again Christ connects his discourse with what they had said in misapprehension. They supposed that he was not old enough to speak of having had any intercourse with Abraham; but he assures them that he could speak of it with perfect propriety. The understanding of the passage cannot be difficult if dogmatical prejudices are kept out of sight. After a usage of the Heb., see on 4: 26, the expression *ἐγὼ εἰμι* is to be construed: "I am that, I am who I am." As in 15: 27, the present involves a praeter within itself, see Winer, s. 219. Jer. 1: 5 *πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαι σε*, where the Heb. is *אֶרְאֶה אֶת־יְהוָה*. Here, as also when the Evangelist speaks of the Baptist and the Redeemer, 1: 6. 1: 15. 1: 1, *γενέσθαι* and *εἶναι* mark the distinction between human existence limited by time, and eternal existence. Ps. 90: 2 *πρὶν τὰ ὄρη γενηθῆναι, σὺ εἶ*. Bornem. therefore mistakes when instead of *ἐγενόμενον* he supplies *γενόμενός εἰμι*, in Rosenm. exeg. Rep. II. 264. The sense therefore is: "In my higher Being, in a manner not restricted by time, I am who I am, before Abraham had existence." In connexion with this, the other current explanation is the one which was first advanced by the Socinian Crell, and afterwards adopted by Grotius and Paulus. See in opposition to it Storr, Opusc. III. 247 sq. It is this:

Being here, as also in 17: 5, is the ideal being of Christ as the Messiah, as he existed in the divine predetermination. (In like manner Glassius, Tarn. and others, suppose that what is said in Mic. 5: 1 of the eternal generation of the Messiah, is to be understood of the ideal pre-determination in the Divine Mind.) "Before Abraham was I am in the divine counsels determined upon as the Messiah." This explanation, although in itself not entirely inadmissible, see on 17: 5, cannot be admitted here, from the fact that Christ shows by the use of *ἀμὴν ἀμὴν* his design to point out a truth in the perverted construction which the Jews had put upon his language, and that he consequently intended to speak, as they had also done, not of his prophetic but of his real existence. We may compare John 6: 51, where Christ speaks of a spiritual participation of his flesh sacrificed in death. But when the Jews in their scoffing misapprehension spoke of eating his actual flesh, he adds in v. 53 by *ἀμὴν ἀμὴν* the declaration, that in a certain sense this might even be affirmed of his earthly and human manifestation. See the remarks on the passage. Besides, the antithesis between *γενέσθαι* and *εἶναι*, which is common with John, points to an actual existence.—A characteristic specimen of Socinian exegesis may be seen in the exposition which Faustus Socinus gives of this passage, *Contra Volan.* p. 37 sq.: *Antequam Abraham fiat Abraham, i. e. pater multarum gentium, ego sum Messias. Sic monet, antequam gentibus concedatur, ut populus Dei sint, credendum esse Christo. 'Before Abraham can become Abraham, i. e. the father of many nations, I am the Messiah. Thus he shows that before the nations can become the people of God faith must be exercised in Christ.'* Comp. Calov, *Ex. 1. in Triga Exercit. Antisocin. and Episcopius, Instit. Theol. 1. IV. c. 33.*—Passages parallel in sense are 6: 62 and 17: 5 (comp. remarks on the latter,) where the Redeemer again speaks of his existence before man.

V. 59, If Christ concealed himself and then went out of

the temple after the tumultuous assembly had dispersed, it would seem strange that the following *διελθὼν διὰ μέσου αὐτῶν* should stand here, which is besides, in its present position, a cumbersome trail. If it be genuine, we must suppose that his passing through them was miraculous, and that a Higher Power palsied their arms, so that in it consisted the *ἐκρύβη*. So Winer, 3 Aug. s. 392. But the expression would then be involved in deep obscurity. And besides, since Cod. B, the Syriac and Armenian versions, other translations and some of the Fathers, omit these words—since there are different readings of the clause itself—and forasmuch as it is easy to explain how it might have been thrust into text as an explanatory gloss (in imitation of Luke 4: 30,)—Griesbach has justly removed it.

CHAPTER IX.

VERSE 1. It is in the highest degree probable that this occurrence is closely connected with what precedes. *Παράγειν* means 'to go away' and 'to pass over.' Here it has the first sense, as also in the gloss on v. 59 of the preceding chapter. When Christ came out from the temple he saw a blind beggar, for the diseased and the maimed were accustomed to assemble at the temple, Acts 3: 2; and in the East blind persons are very numerous, see Winer, Reallexicon s. h. v. From v. 14 we learn that it was the Sabbath; and this very circumstance serves to point out the connexion with the preceding chapter, for it was on the Sabbath that Jesus could best teach in the temple. On the following narrative of the healing of the blind man, Comp. Zorn, Opuscula Sacra, T. I. p. 522 sq.

V. 2. The blind man was a beggar well known v. 8;

even the apostles were aware of the fact that he had been blind from his youth, and perhaps also, that neither he nor his parents had ever lived in gross sin. Hence they felt the more interested in his fate. The question proceeded from the idea of recompense, which was deeply impressed upon the mind of the Israelite. The entire administration and all the vicissitudes and changes of the theocracy were based upon it. Nay, even the sins of the forefathers were visited upon their posterity by outward weal or woe, Ex. 20: 5; comp. as a kind of rational commentary on the passage Plutarch, *De Sera Numinis Vindicta*. Thus we see the reason why the apostles immediately recurred to the transgressions of his parents. But it seems strange that they should seek the ground of his blindness in his own sinful acts, inasmuch as he was *born* blind. Chrysostom and Euthymius suppose that they only designed to say: "neither the one nor the other can have been the case." But on that supposition it would have been the purpose of the disciples, as it were, to bring Jesus into a state of embarrassment, for in 5: 14 he himself had declared that sickness was connected with sin. But to have attempted this would not have been in accordance with the simple character of these people. Since the time of Beza it has become customary to suppose that an allusion is here had to the doctrine of metempsychosis which was current among most of the Jews of that time, see on 1: 20; or else to some very strange Rabbinical whims. But why should not their meaning rather have been this: whether God does indeed in such cases as this—which to them appeared to be problems—punish sin by anticipation? In v. 24 it was so regarded by the Pharisees; for they considered his blindness as a mark of his sinfulness from childhood. Comp. a dissertation by Rosenthal, *Praes. Ittig.*, 1698.

V. 3. As there is nothing in the universe, not even the minutest atom which floats in the sun-beam, nor the dew-drop which covers the most secret flower, that stands alone,

but all blends with all; so individual existence and individual phenomena can only be explained by explaining the whole. But every individual end, which the state of a being or the being itself actually fulfils—that is *also* an end of its existence. In the present case, it was an end of this man's blindness that by the healing of him God should be glorified in Christ; this the all-comprehensive Wisdom had in mind when it appointed his days. *Ἔργα τ. θεοῦ works of God*, is here to be taken in a different sense from 6: 28; there θεοῦ was the gen. objecti, here it is the subjecti, like ἡ τῶν πρῶτων. Thus in the Old Testament frequently, where the LXX render it ἔργα θεοῦ, Ps. 32: 4. 144: 4, “the revelations of the majesty of God.” Comp. 11: 4. Chrysos.: τί οὖν χωρὶς τῆς τοῦτου κολάσεως οὐκ ἐνῆν γανῆναι τ. θεοῦ τ. δόξαν; μάλιστα μὲν οὖν τοῦτο εἰρηται· ἐνῆν γὰρ, ἀλλὰ καὶ ἐν τοῦτω ἵνα γανερωθῆ. Τί οὖν φησιν, ἡδικήθη διὰ τὴν τ. θεοῦ δόξαν; εἶπέ μοι, ποίαν ἀδικίαν; εἰ γὰρ μηδ' ἕλως αὐτὸν παραγαγεῖν ἐβούλετο· ἐγὼ δὲ καὶ εὐεγγετέισθαι αὐτὸν φημι ἀπὸ τῆς πηρώσεως· τοὺς γὰρ ἐνθον ἀνίβλεψεν ὑφ' ὀφθαλμοῦς.

V. 4, 5. The transition here many suppose to consist in the fact that Christ again prepares to perform a cure upon the Sabbath. Better thus: “As the Representative of God I must perform those works of God uninterruptedly during the whole of my life upon earth.” *Ἡμεῖρα* and *νύξ* nearly the same as the contrast between *εὐκαιρία* and *ἀκαιρία*, Ps. 104: 22. But as is frequently the case, so also here, the discourse of Christ combines a variety of allusions at the same time, comp. *q̄w̄s* and *σκοτία* 3: 20. 11: 9. also Rom. 13: 13. 1 Thess 5: 5, 8. Day is the time of life; night the time of death. Day is the time when Christ, the true sun of life, shines, v. 5. 12: 35; it is the time of death when he sinks in the west. So also in the term *q̄w̄s light*, Lücke and others find an allusion to the circumstance that Christ gives light again even to the bodily eyes. See more on *q̄w̄s* 8: 12.—Very important Codd. as BDL, and ancient translators, read

ἡμᾶς instead of ἐμέ; but ἐμέ is here entirely requisite. It may be easily imagined how the former came into the text, viz. in order to harmonize it with οἰδιεῖς.

V. 6, 7. That the Redeemer should here employ an external means of effecting the cure, seems remarkable. In other places, however, we find that outward means were used in miraculous cures, 2 K. 4: 41. Is. 38: 21. Mark 7: 33, to which Mark 6: 13 may also be added. Spittle, indeed, is said to contain a certain efficacy for diseases of the eyes, Plin. H. N. 28, 7. Serenus Sammonicus, Carmen de medicina, c. 13, v. 225:

Si tumor insolitus typho se tollat inani,
Turgent es oculos vili circumline coeno.

So also in the history of the blind man healed by the emperor Vespasian, see Suetonius, Vita Vesp. c. 7, Tacitus, Hist. 4, 81. The Rabbins state the same; see Lightfoot on the passage. Comp. more in Wetstein. That a man born blind, however, could not be made to see by mere spittle mingled with dust, was evident even to Paulus, whose gift of combination has presented us with the following characteristic proof: "It was probably the case, that whilst Jesus was mixing up the other ingredients which he spread upon the eyes, he happened accidentally to spit, and the blind man then thought that the eye-salve was made out of the spittle!" — Should any one maintain that there was a physical influence connected with those means, still all that could be said would be that they were the media or channels, (conductors, see Passavant on the Magnetism of Life,) of the supernatural energies of Christ. At the same time also other moral ends may well have been connected with this design of these means. As first—what Chrysostom, Melancthon, and Calvin notice—the blind man's faith was put to the test, to see whether he would have sufficient confidence in that invisible act to go on a journey all the way through the city to the fountain. And on the other hand also his faith which was

still feeble received a certain support from that external act. And perhaps still more was added by the *manner* in which the act was performed.—The fountain of Siloa, the only one in Jerusalem, which divided into two brooks and then formed two pools, is also represented as having been possessed of certain medicinal qualities; see Schöttgen and Paulus on the passage. These may also have served as the conductors of Christ's higher miraculous power. But at the same time—if the clause *ὁ ἐρμηνεύεται ἀπεσταλμένος*, 'which is by interpretation Sent,' be not a gloss—John points to a symbolic sense which that act involved. *ὁ ἀπεσταλμένος* is by John applied to Christ, John 7: 29. 8: 42. He designs therefore to say, that by sending the blind man directly to the fountain of Siloa, Christ at the same time wished to intimate to the meditative that he himself was that divine [Sent] Messenger who could heal the spiritual blindness of men. What Christ here did to the body he points out spiritually in v. 39. But the manner in which John attempts to communicate the meaning of Christ is supposed to be contrary to the use of language. Lücke says: "We may be well assured that John was better acquainted with his mother-tongue." It is said for instance that *תְּיָבֻץ*, according to its form, means *effusio aquarum*; that the participle alone, *תְּיָבֻץ*, has the passive sense. But the form *תְּיָבֻץ* (and to this *תְּיָבֻץ* is to be referred, the dagesh being resolved, see Ewald's Heb. Gram. I. 258,) combines in itself the intransitive and passive sense, and may consequently be translated directly in the passive signification. But were it even like the simple segolate form *תְּיָבֻץ*, which is found in Neh. 3: 15, to be translated *missio*, the infinitive might then have the active or passive sense, *mittens* or *missus*, i. e. *profundens aquam* or *aqua effusa*. See extended remarks on this point in the author's *Beiträgen zur Spracherklärung des N. T.* s. 123 sq.

V. 8—12. A graphic delineation to the life. These people had their attention directed to the circumstance some

I find a similar to this in the story of the blind man in John 9: 1-12. The man was blind from birth. He was like Paulus & was sent to hold on -

days after its occurrence, as appears from the mode of expression adopted by the Evangelist in v. 14. — The man simply relates what he had experienced. — It may here be asked whether these people searched after Jesus in order to seize him for the performance of this act, and whether they conducted the blind man to the Pharisees (i. e. to the Sanhedrim, see on 1: 19,) with the same hostile purpose of accusing Jesus of a violation of the sabbatical law. Perhaps their design was different—to turn the attention of the Pharisees to this miraculous sign. But they, whilst they could not deny the fact, first, as is customary with people of that description, seized upon a subordinate circumstance in order to get the advantage over Christ.

V. 13—15. Ἦν δέ in the sense of the pluperf.; the phrase is supplementary as in 7: 2. In 11: 2 it serves for a prolepsis. Πάλιν οὖν κ. τ. λ. indicates the circumstance that the people had merely related the miraculous manner in which the blind man had been healed, without bringing a direct and specific accusation against Jesus.

V. 16. That cure had been given out as a visible divine exhibition of miraculous power. The Pharisees seized upon a subordinate circumstance to prove that he who performed it could not be a messenger from God. For the Pharisaic laws did not permit any cures to be wrought upon the Sabbath unless life was in danger, see on 5: 10. But from the circumstance that Jesus had performed a miraculous act upon the Sabbath day some of the more thoughtful and meditative concluded that he had only violated the Sabbath in conformity with the divine will, and that therefore in that regard he was no sinner. The Rabbins were themselves not entirely unanimous in respect to what diseases might be healed upon the Sabbath, and what were prohibited. One Rabbi supposed that *inflamed* eyes might be healed on the Sabbath, Tr. Avoda Sara, f. 28, 2. Thus some may have believed that the Spirit of God instructed Jesus in reference to *what* he should do.

V. 17—23. *Ἡγορητής* a *divine Messenger*. "Ἐως, inclusive of the terminus ad quem, as frequently elsewhere. See Chrysostom on Matt. 1: 25. Those who would not believe, and therefore seized with joy every pretext, were at first in hopes that the blind man might himself, being influenced by fear of them, give a testimony against Jesus as a worker of miracles. But when they found that this simple man who loved the truth could not be bent to their purpose, they turned to his parents in the hope of influencing them in such a manner as to procure from them a false testimony. They were indeed so moved by fear of the Sanhedrim, that they did not acknowledge the truth plainly; but at the same time they did not permit themselves to call it in question. Their answer is just such as might be expected from persons of natural honesty, who were not elevated by a higher spirit above the views of common life.—The fear which possessed the parents was that of excommunication. Of this there were three kinds. The first was *קריה*, *seclusio*, separation, probably the same as the *ἀπορισμός* in Luke 6: 22. This consisted in a removal of the person four ells from all the members of his household, and lasted one month. The second was *קריה* *באר*. No one was allowed to teach, to speak, eat or trade with the individual who was in this condition; he was also prohibited access to the synagogue. The third was *קריה* *בשר*, separation, destruction. This caused total excommunication forever under a fearful form of banishment; see Buxt. *Lex. Talm.* p. 828, Imbonati, *Bibl. Rabb.* p. 450 sq., [Stuart, *Com. on Rom.* 2 ed. p. 403]. Reference is here had to the first form of excommunication. A few days previously the Sanhedrim had been prevented from entering into more serious measures against Jesus, by the opposition of Nicodemus. In the mean time, however, they took occasion to publish that command; and inasmuch as it was yet new, it made a great impression upon the minds of the people. *Οἱ Ἰουδαῖοι* the Jews, members of the Sanhedrim, see on 1: 19.

V. 24, 25. They once more wish to make an effort with the blind man himself, and therefore call him again. They speak peremptorily and attempt to controul him by their higher knowledge of the law. The Scripture expression *διδόναι δόξαν τῷ θεῷ* *to give glory to God*, means "to acknowledge by our acts that we recognize certain attributes of God;" so Rom. 4: 20, comp. author's Comm. on the passage. It is used particularly as a form of adjuration, to bring any one to a confession of the truth, Josh. 7: 19. Ezra 10: 11.—The cured man answered wisely and ingenuously. He does not wish to arouse the ire of the Pharisees, and therefore he says: I have nothing to say in regard to the dogmatical question, whether he is a transgressor of the law or not; but I must adhere to the fact that he has given me my sight.—*Ὡν* part. imperf., as is frequently the case when it is joined with the praeter, 1: 49. 5: 13 and elsewhere.

V. 26, 27. They wish yet once more to hear the progress of the occurrence narrated, in order to detect in it if possible some circumstance from which they might be able to show the falsehood of the fact. But seeing their stubborn unbelief, the man was unwilling to relate it, and proposes the ironical question, whether they wished a repetition of the narrative in order that they might be more fully convinced, and thus become the disciples of Jesus.—*Καὶ οὐκ ἤκούσατε*, 'ye were not willing to hear it.'

V. 28, 29. Their indignation was now roused to the highest pitch, because that despised beggar would in no wise suffer himself to be used as a tool for the accomplishment of their purposes, and even treated them so cavalierly. As Erasmus and Grotius have correctly observed, *πόθεν ἰστί* refers to the divine calling of Jesus as a teacher. It is therefore like *ἐξ ἀνθρώπων ἢ ἐξ οὐρανοῦ*, Matt. 21: 25, as afterwards appears from the answer of the blind man, *εἰ μὴ παρὰ τοῦ θεοῦ ἦν*, comp. v. 16. See *πόθεν* in 19: 9. The Pharisees still express themselves in a softened manner. The

consciousness of an unrighteous cause may have rendered them thus mild.

V. 30-33. The healed man becomes more confident and open in the discussion. His demeanour marks his character very definitely as a man of decision united with great simplicity, who grounded his faith in Christ upon the sole circumstance that he himself had experienced a miraculous cure at his hands. *Ἐν ταύτῃ, sc. τῷ πράγματι, (4: 37)*

Math 23 19

No teach all notions

Duty - & Mission

1 Duty F.M.'s prominent.

1. So designa by the text

2. God's appointed way to save

3. So doing give long success to other ben^d of

4 Our Country is evang

5 The Moral Conditions of the Work demand it

6. Heathen will be save a if taught how

7 Duty to F. Missi^o?

remarkable.' The unusual as given rise to a reading ἐν as connected with a clause ; see Fritzsche on Matt. 4: nevertheless opened.' "Since ledged—the blind man pro those who are truly pious, know and acknowledge that of God." Comp. Is. 1: 15.

I. 218, says, ὅς κε θεοῖς ἐπι—In v. 33 οὐδέν was cor- οὐδὲ τοιοῦτον. On the re σύνεσιν, πῶς θαυμασίως ἔγνωσαν γὰρ ὄντως οὐ λά και τοὺς ἔνδον. ἐπεὶ γὰρ ὅτι ὁ ἄνθρ. οὗτος ἀμαρ- διατάζοντος παρεκρούσατο μεσιός, ἀποδεικνύει τοῦ- αὶ μᾶλλον θεοσεβῆ, και τὸ

not accomplish their de- d man, the Pharisees scorn g to himself a judgment in ophylact and Grotius, refer ath up; Calvin, Bucer and ness in body and soul, inso- roof of his wickedness at

heart. Calvin : perinde illi insultant, ac si ab utero matris cum scelerum suorum nota prodiiisset, 'they insult him as if he had come forth from the womb of his mother with the mark of his crimes upon him.' Both views mutually run into each other. They considered the suffering of the man born blind in the same light that Job's friends regarded his sufferings, and as it was also regarded by the disciples of Jesus above.—They were assembled in the hall where the Sanhedrim was accustomed to assemble, in the סניגוריה סנהדרין, the stone apartment which lay between the ante-court of the heathen and the inner court, Tr. Ioma, f. 25. We might hence suppose that they merely thrust him out from that place in a rude manner. But Olshausen justly remarks that on that supposition the affair would not seem to have been so important as is represented in v. 35. *Ἐκβάλλειν* may therefore be taken in the sense which it had in the ecclesiastical dialect, viz. to thrust out from the Christian community, see Suicer, Thes. Eccl. s. h. v. and Vitringa, De Synag. Vet. p. 472, 473.

V. 35—38. According to his divine method of instruction the Saviour had left the healed man entirely to the impressions which his cure may have produced upon him. He now finds him again, and from what had happened he was aware that his heart had been enlarged and had become sufficiently susceptible to truth. He therefore asks him whether he believes in the Son of God. Comp. on 1: 18. The blind man had recognized in Jesus an inspired prophet, but the thought had not previously occurred to him that possibly he might even be the Messiah. His susceptible heart at once prompts him to exclaim, "yes, I believe in him." *Καὶ τὸ ἐστὶ* is like *καὶ μὴν*, jam vero, Viger, p. 528. And when Christ himself now declares his dignity, the man immediately does him homage, for his heart had previously been inclined to faith.

V. 39. An expression of the Redeemer that is pregnant

with meaning; the whole history of the Gospel serves as a commentary upon it. Here, as in all other cases, the external act of Christ shadows forth his spiritual agency, as his divine eye universally sees the inward in the outward. He causes the blind man to see—first bodily, then spiritually. This, he adds, is his great calling, to give sight to the blind in all places; but on the other hand to make blind those who think they can see without him;—and indeed, so far as they are awake to self-knowledge in their own eyes, so far as they persevere in their blindness, to increase and strengthen this spiritual blindness. Christ calls that the end of his mission, which was *per accidens* necessarily connected with it, as in Matt. 10: 34. He here expresses the same truth as in Luke 5: 32. 15: 7. Matt. 11: 25. 1 Cor. 1: 20. Similar transitions from the bodily to the spiritual are found in Matt. 19: 23, 24. 11: 5. 8: 22. The Redeemer calls this a divine tribunal; but as all other divine tribunals it is at the same time a self-judgment. He who will not come to the light damns himself to darkness, and God *gives him over* to it, see on 3: 19. Rom. 1: 24, the Author's Commentary, Olshausen on Matt. 13: 13. In the same way we are to understand 2 Cor. 2: 16. Luke 2: 34.

V. 40, 41. Christ had met with the blind man in the public way. Many others had become spectators of that scene, and among them some who were Pharisaiically disposed. They saw very well that Jesus spoke of them in a spiritual sense; but they designedly misunderstood his words, and insultingly asked him whether he considered them as being blind in body. If we refer *τυφλοι* in the mouth of the Pharisees to bodily blindness, we must understand in *καί* a comparison with other blind persons generally, and not with the members of the Sanhedrim. In the answer of Christ *βλέπειν* again refers to spiritual sight, so that the sense is as given by Calvin: *si agnosceretis malum vestrum, non esset prorsus incurabile, nunc autem quia vos putatis sanos, manetis de-*

perati. 'If ye knew and acknowledged your evil it would not be altogether incurable; but now inasmuch as you think yourselves to be well, you remain beyond hope.'—*Μένει remaineth*, Euthymius: *μένει ασύγνωστος*, 'remains unpardoned.'

CHAPTER X.

VERSE 1, 2. It is very probable that this discourse is immediately connected with what precedes. The double *ἀμήν* *verily* would of itself lead to that conclusion, for it always expresses an antithesis to something that goes before; and the contents of the parable relates to false teachers of the divine word, to whom the eye of Jesus must have been particularly directed after what had just taken place. Besides, in other parts of his writings John is accustomed to mention a change of place.—The beautiful comparison merited a particular monography. Among dissertations we may mention that of Wolle, *De introitu in ovile*, Lips. 1748. In order to an understanding of the figures we must represent to ourselves the life and employment of herdsmen in the East; comp. the learned description of Bochart, *Hierozoicon*, T. I. l. 2. c. 43 and 46. In the evening the herds were conducted to an uncovered place which was enclosed by a low stone wall; at the door of it stood an armed servant, the *θυρωρός*, who kept watch. In the morning the herdsman came, was admitted by the door-keeper, and called the [bell-wether] leader of the herd, i. e. he uttered the *βουκολικά ἐπιφωνήματα* *the shepherd's call, the bucolic expressions*. Longus *Pastor*. l. 4. p. 136, 147. ed. Mollii.: *τὰς αἰγὰς προσεῖπε, καὶ τοὺς τράγους ἐκάλεσε ὀνομαστί*, 'he addressed the female goats, and called the buck-goats by name.' The rest of the

sheep then followed him, and the herdsman going on before led them out to pasture. Robbers sometimes broke in at night, or clumb over the low walls and plundered.—The aim of the comparison is to describe the relation which the true Shepherd (or, if you will, *Teacher*, although this implies too little,) of the Church of God sustains to the false one, in immediate allusion to the Pharisaical leaders of the people, but with a prospective reference also to the future Shepherds of the Church of Christ. In the first place the contrast between the false and the true herdsmen is set forth in their entrance upon their calling; and afterwards in v. 4 and 5 the relation of the Church to both is given. Even here already Christ had himself particularly in mind as the chief and true shepherd. From v. 7 and onward the comparison is more indefinite and extended. From v. 7 to 10 Christ is given as the Mediator of a proper entrance into the kingdom of God. From v. 11 to 18 he is the true Shepherd of the Church, whom all others are to imitate. In accordance with the fulness of the Spirit which dwelt in Christ, he loved to comprise many things in one figure or parable, as this comparison is applied in different ways, comp. Luke 7: 47, Matt. 21: 1—13, comp. Luke 14: 16. *Ἀλλή τ. προβ. fold*, indicates the Church, first, the outward Theocracy of Israel, v. 16, Mic. 2: 12. Ez. 34: 14, and then the kingdom of Christ upon earth. In the Old Testament also Israel is compared to a herd, and its leaders to herdsmen, Jer. xxiii. Ez. xxxiv, the highest and most proper shepherd is God, Is. 40: 11. Ps. 23: 1. 80: 2. Sir. 18: 13, comp. John 21: 17. The points of comparison are sufficiently plain: the dependence of the herd upon the herdsman, the true solicitude of the shepherd for his flock, and the strict connexion between the different members of the flock, etc. *To go in at the door*, and *to climb over by another way*, signify in the most general manner an honest and a dishonest mode of attaining to the office of teacher. In v. 7 Christ says that he himself is the

gate which opens into the fold. Commentators have contended on this expression whether Christ means himself here already, or whether *θύρα gate* has a more general designation. The first view is adopted by Cyrill, Augustine, Gregory, Calvin, Beza, Bengel, Kuinoel and Lücke; the latter by Mald. Lampe and Semler. But these two views do not stand in contradiction to each other; the particular is contained in the general. Semler says: *legitimus ordo, qui observari debebat*, 'an established order which ought to be preserved.' If we restrict this in its more immediate application to the Jewish teachers, the *legitimus ordo* was the inward divine calling, the fear of God and love for his people; but if we take it in its more comprehensive reference, it means that Christ must have communicated to all the leaders of the Church a calling; that love to him—that his Spirit, must be the bond of union between them and the Church, and in a word all that is implied in the figure *ἐγὼ εἶμι ἡ θύρα, I am the gate*. This may serve as a general explanation of *ἡ θύρα, legitimus ordo*; it may afterwards be carried out farther in its immediate and remote references. Those who have become leaders of the Church in an improper way are called *thieves*, because they seek their own advantage, Ez. 34: 8, and have not respect to the salvation of those souls that are entrusted to them; they are called *murderers*, because they kill souls by withholding from them the true divine doctrine, the true fountain of life, Ez. 3: 18.

V. 3—5. The opening of the gate by the door-keeper to the lawful herdsmen intimates in the most general sense that the person to whom the fold belongs makes no objection to their entrance, but wishes them to enter and even assists them in it. It would not be appropriate to the figure to suppose that *θυρωρός door-keeper*, means directly the *Lord* of the fold, that is, God. So far as the *essential meaning* is concerned, the ancient commentators gave the correct exposition when they referred that part of the figure to the Holy Spirit

who supports the genuine herdsmen of Christ in the discharge of their official duties. This view is defended in all its bearings by Weise, in a dissertation, Leipz. 1739, with a comparison of Acts 20: 18. 1 Cor. 12: 4.—The sheep here are those who feel and act as they ought—the true sheep. *Ἀκούειν* is equivalent to *εἰδέναι* in v. 4, and to *γινώσκειν* in v. 14, meaning *to understand*. Like apprehends like—or the kindred understands the kindred. He who has a divine Sense understands that teacher who brings the truth from God. Comp. on 8: 43. The calling by name marks in a general sense the confidential, the near relation which subsists between the herdsman and his sheep; in a nearer application it indicates that every one is drawn to Christ and his subordinate shepherds by a necessity that is immediate and peculiar to himself. Leading them out to pasture, v. 9, indicates that in this communion the inner man obtains every thing which it needs. In leading them out the shepherd goes before—all must follow in the footsteps of Christ, and they do so joyfully because they know his voice. But in the voice of strange shepherds to whom the herd does not belong, the true sheep hear nothing that is kindred with them. Longus shows the manner in which sheep were enabled to accustom themselves to the voice of the shepherd, ed. Mollii, p. 17: *καίτοι γε ἐπαιδεύοντο καὶ φωνῇ πείθεσθαι καὶ σύριγγι θέλγεσθαι καὶ χειρὸς παταγῇ συλλέγεσθαι, ἀλλὰ τότε πάντων αὐταῖς ὁ φόβος λήθην ἐνεκάλεισε.* On *ἀλλότριος* comp. Virg. Eclog. III. 5:

Hic alienus oves custos bis mulget in hora,
Et succus pecori et lac subducitur agnis.

On which Servius: *alienus dicitur, quamvis fuisset de ipsis et non sit alienus, propter crudelitatem et avaritiam dicitur alienus.* The Arabic language, which is peculiarly rich in expressions descriptive of pastoral life, bestows upon such an one the particular name *حظي*.

V. 6. *Παροιμία*, among the Greeks *a proverb*; see on

the etymology the interesting and spirited article *πάροιμος* in Riemer. Since now the Heb. *הַשְׂרָה* signifies every significant but problematical speech, and since proverbs usually contain something that is enigmatical, (Quintil. Inst. Orat. l. V. c. 11,) so *הַשְׂרָה* as well as *מִתּוֹ* involves in itself the meaning of *comparison* and *proverb*, and in the New Testament *παραβολή* is used instead of *παροιμία* Luke 4: 23, and John employs the latter for the former. In the definition also which Eustath. gives of *παραβολή*, on the Iliad II. p. 133, both conceptions, comparison and proverb, go hand in hand. The proverbial and figurative mode of expression was a form of instruction very much liked among the Jews. Hieron. in Matt. 18: 23 : *familiare est Syris et maxime Palaestinis ad omnem sermonem suum parabolas jungere, ut quod per simplex praeceptum teneri ab auditoribus non potest, per similitudinem teneatur.* ‘It is very common for the Syrians, and especially for the inhabitants of Palestine, to add parables or comparisons to every address which they make; so that what their hearers would not be able to retain when delivered in a simple and prescriptive form, they can easily remember by means of the similitude connected with it.’ In the Talm. Tr. Sota, c. 9. § 15 it is said, “Since the death of R. Meir no more comparisons have been brought forward in the Sanhedrim, for when he spoke a third part was traditional law, a third part was legends, and a third part was the language of comparison.”

V. 7. It is possible that the Pharisees here and there may have conversed with each other in particular reference to the word *θύρα gate*. Christ therefore immediately takes it up, and as he often dwells upon what is objectionable by the use of *ἀμήν ἀμήν*, and impresses it more deeply, 3: 3. 6: 53; so also does he here. The Pharisical party cannot furnish true leaders of the people because they despise the Messiah. To recognize him, to enter into communion with Christ through his Spirit—this is the necessary condition of a true leader of

the people. Commentators are divided on the question as to whether *θύρα τ. προβ.* is to be translated "the door for the sheep," in such a way that they must enter through Him, as is assumed by Chrysostom, Euthymius, Augustine, Maldon., Lampe, and also Ignatius, Ep. ad Philad. c. 9, where Christ is called *ἡ θύρα τοῦ πατρὸς* *the gate of the Father*; or whether it is to be rendered as in v. 1 *θύρα εἰς ἀλὴν τ. προβ.* 'the gate opening into the fold of the sheep' and consequently refers to the way in which the leaders of the church must seek their entrance into it. In this case also there is no essential difference. The door which opens *to* the sheep, is also the door *for* the sheep. The last reference is taken out in v. 9. Erasmus: *non est salutaris aditus in ecclesiam nisi per me, sive pastor esse velis, sive ovis.* 'There is no saving entrance into the church except through me, whether you wish to be a shepherd or a sheep.'

V. 8. The words here create a difficulty. Some Codd. and translations omit *ὅσοι ἦλθον πρὸ ἐμοῦ*; they are found, however, in the Codd. ABD, in Clemens Alexandrinus, Origen, Chrysostom and others. The omission may be explained on the ground that the Manicheans appealed to these words for the purpose of establishing their dogma that the Old Testament economy did not originate from the same gracious God as did that of the New Testament. It is most natural to refer *πρὸ* in a very general manner to the relation of time; Christ would then speak a *parte potiori* of the earlier leaders of the people somewhat in the manner of Ez. xxxiv. Should it be doubted whether Christ ever speaks a *parte potiori*, reference may be made to 3: 11, (32) and other places. At the same time it is not at all credible that Christ should have spoken in such a manner as to comprise all the prophets and holy men of God under the designation of *κλέπταις θίβες*. We are then presented with the conjecture that *πάντες πρὸ ἐμοῦ* should be restricted to those teachers who had appeared in the life time of Jesus; and if this can be

justified, the expression contains nothing farther remarkable. This supposition may in some measure be maintained from the antithesis: "their voice was not heard—I give rich pasture to my sheep and am known of them," v. 14. Ἐφ-
 ἔσθαι, as usual, is employed to designate the public appearance of teachers, for which same purpose Ἰσθαι was used by the Rabbins, Matt. 11: 18. 17: 10—12. John I: 7. 5: 43. 1 John 2: 18. The sense then is: "all who have appeared among *you* before me." Although this exposition is obnoxious to the charge of introducing into the text something that is not very definitely expressed, it is nevertheless preferable to all other modes. The ancients, as Cyril, Chrysostom, Grotius, Mosheim, Heumann, and many others, suppose that false Messiahs are here referred to; on the strength of which some, as Wolle and Wolf, take πρό in the sense of *instead*. It is true indeed that the word has this meaning, but still this is not sufficient to justify the signification of *false Messiahs*; in addition to which it must be observed, that no Pseudo-Messiahs can be pointed out before the time of Christ; see Lightfoot ad h. l. The interpretation of Augustine, Calvin, Brent., Calov, Schmidt, and others, is very far-fetched. They say that ante Christum venire *to come before Christ*, does not mean tempore eum præcedere *to precede him in time*, but aliam doctrinam docere *to teach another doctrine*; to walk as it were before Christ, not to have any regard for him, to leave him behind. This cannot refer to the Prophets in so far as they had the Spirit of Christ, and with him constituted but one body. The explanation of πρό in the sense of præter were appropriate to the context. Camerar. proposes it and it is adopted by Elsner with certain modifications: omnes quotquot ante aut coram me (sc. portam) abierunt, fures sunt. This same explanation is carried out in the learned treatise of Baier in the Thes. Nov. Philol. Theol. T. II. p. 523. But as it is impossible for πρό to be precisely equivalent to παρὰ, so it is also as impossible for the simple

ἔρχεσθαι here to have the same sense with *ἀπέρχεσθαι* or *παρέρχεσθαι*, as Elsner supposes.

V. 9. Many commentators, as Morus, Paulus, Kuinoel, and Lücke, wish to refer these words to the herdsmen alone; others simply to the members of the church. But both of these views are too circumscribed. V. 9 is connected with what precedes in such a manner as to afford occasion indeed to refer the words to the teachers of the church; but at the same time v. 10 is joined to v. 9 in such a way as to render it necessary to refer these words to the members of the church also. The true leader and teacher of the church, in fact, is at the same time in return a sheep in the pasture of Christ. The mere reference to teachers has given rise to interpretations too weak and superficial. Kuinoel explains *σωθήσεται* thus: *reverentiae officium ei praestabit populus.* — *Ἐξέρχ.* and *εἰσέρχ.* are employed in the Hebrew signification of employment, of trade and travel in general, but especially of uninterrupted and prosperous business; Deut. 28: 6. Ps. 121: 8. Jer. 37: 4. 2 Chron. 1: 10. The figure therefore implies "he will have power to perform without hindrance all that his destination brings with it." And at the same time his spirit shall be supplied with the proper nutrition; this will strengthen him for the performance of his duty.

V. 10—13. The mention of those rich provisions which are imparted to such as enter into the kingdom of God through Christ, naturally led the Redeemer to think how much he was doing in order to procure these blessings for mankind. And so he again represents himself as the true Shepherd, whose reflected counterpart ought to be exhibited in all the shepherds of the church. In v. 10 *ζωή* primarily forms an antithesis to the hostile murdering of the *κλέπτης*; and then in the deeper Christian sense it means 'the life of God.' This does not only satisfy in part, but in the most abundant and overflowing manner it satisfies all the true necessities of

man; hence the use of *περισσόν*. — Christ is the *Archetype of a shepherd of the Church*; in his being he represents in an absolute manner what such an one should be, ἀληθινός 1: 9. Consequently the article is here used ὁ ποιμήν ὁ καλός, as elsewhere τὸ φῶς, ἡ ἀλήθεια, etc. In the book *Sohar* we frequently meet with the expression אֱמִינֵנוּ אֱמִינֵנוּ אֱמִינֵנוּ אֱמִינֵנוּ, 'the true shepherd of the sacred herd.' In the Old Testament this Shepherd καὶ ἔξοχόν was announced, Ez. 37: 24, (Is. 40: 11). The reading ψυχὴν τιθέναι, 15: 13. 1 John 3: 16, is incorrectly compared by Grotius and Lücke with the Heb. אֵשֶׁת שָׂרָה וְיִצְחָק. It is equivalent to the Heb. phrase יָצַק שָׂרָה וְיִצְחָק, and to the Rabbinic רָצַק. Comp. Is. 53: 10. Even in Polybius we find ψυχὴν κατατιθέναι, and in Latin spiritum ponere, deponere. John seems to have connected with the expression the conception of a free-will death, v. 18. Ἐπέφ may have the sense of representation or substitution; see Commentary on Rom. 5: 8. But if we adhere to the figure of the shepherd who dies in defence of his sheep, the signification in commodum, 11: 4, is the more probable one, 11: 50. An expression according with this is Heb. 13: 20.—Inasmuch as Christ here describes himself as the Shepherd in the highest respect, he does not oppose himself to the κλέπτης thief, but to the μισθωτός hireling, who does not indeed seek his own exclusive advantage directly, but is still not animated by a self-sacrificing love for those entrusted to his care. Such an one flies, even when the wolf is seen already in the distance, and ere the battle has commenced. Although Christ uses ἴδια in reference to his relation to the herd of his sheep, it has nevertheless a peculiar sense, as in 1: 11. The inward relation of dependence subsisting between man and God, and his kindredness with God, makes the human race in a peculiar and appropriate sense the flock of Christ.

V, 14, 15, Γινώσκουσιν points back to ἀκούουσιν in v. 3, and εἰδέναι in v. 5. This knowing however is an inward one.

The Redeemer knows the inmost longing, the deepest necessity of the heart which he draws to himself; and in return it is acquainted in its inmost life with the essence of the Redeemer, from the effects which he produces upon the mind. This knowledge is just as inward as that by which Christ knows the Father. It comprises in itself both *life* and *love*, comp. on 1: 4 and 3: 19.

V. 16. As Christ was often led to a consideration of his death by a glance at the development of his great acts and office, so here, on the other hand, the mention of his death for the salvation of those entrusted to him, leads to a view of the farther extension of his divine influence and agency. From the beginning the whole human race had been reared in two great divisions; the one, few in number, was nourished under the influence of a special means of salvation adapted to their necessities, and to the great ends of the whole redemptive plan of God; the other, much more numerous, was brought up without enjoying so near a connexion with their Creator, although they were not altogether without a witness of Him both within and without, Acts xvii. These two classes of men are by Christ considered as it were two herds, the sheep of which are to be brought together. And it is his redemptive and saving death which is to be the medium of effecting such great results, John 11: 52. 12: 24, 25. Eph. 2: 14—18. Christ had elsewhere previously already intimated that the heathen should also be made participants in his great work, Matt. 21: 43. Mark 13: 10. The same is also implied in 4: 21.

V. 17—19. "*ἵνα λάβω* may be connected with the latter member, *τίθημι τ. ψ. μου*, or with the former, *ἀγαπᾷ*. In the last case the sense would be: "Therefore, because I give my life, *διὰ τοῦτο ὅτι*, the Father loveth me so much that I shall recover my life again." This construction, however, is somewhat forced. It is more natural to connect *ἵνα* with the latter member: "because I lay down my life that I may take

it again ;" for the final end of all the agency of Christ was the resurrection with which his glorification commenced. " *ἵνα* is not necessarily ecbatic merely, *ἐκβατικῶς*. [See an able essay on the use of *ἵνα* in the New Testament by Tittmann, translated by Prof. Stuart for the Bib. Repos. Jan. 1835.] Theod. Mopsuest. : *οὐκ ἀποθνήσκει ἵνα ἀναστῆ, ἀλλὰ κατὰ τὸ ἰδίωμα τὸ γραφικόν, ὡς αἰτίαν τὸ ἐπόμενον ἔφη*. 'He did not die for the purpose of rising again ; but conformably to a Scriptural idiom he calls that a cause which was merely a consequence.' Calvin : *dicit non hac lege se moriturum, ut absorbeatur a morte, sed ut victor mox resurgat*. 'He says that he is not about to die in such a way as to be swallowed up of death, but to the end that he might rise again victorious from the grave.'—It would seem that the only ground on which the Father could love Christ for his entrance into death was the fact that he devoted himself to it freely from a personal impulse of love. He therefore adds, that he of his own accord had come to accomplish those designs of salvation which God had for the human race through his death. This expression of necessity leads to the assumption, that in the man Christ there was a full personality, human and free, while at the same time we cannot suppose that this was separated from the Being of God in him ; for it was only by its unity with God that it had power, *ἐξουσία*, to re-assume life. As is correctly marked in the edition of Knapp, this verse is parenthetic, and *ταύτην* refers either directly to v. 17, or, as Grotius thinks, to the whole section of Christ's solicitude for his flock. The command, *ἐντολή*, of God was to lay down his life for the salvation of the world ; and willingly had Christ subjected himself to these divine determinations.

V. 20, 21. The stupid Jews, who were alienated from the life of God, did not give themselves any trouble to enter into his words which were unintelligible to their carnal sense ; hence they scoffed at Jesus as one who spoke like an idiot or

a madman. Comp. remarks on 7: 20. The two verbs in conjunction form a Hendiadys, *furiis agitated insanit*. *Διμονιζόμενος* in v. 21 may have the primary sense of "one impelled by an evil spirit," or the derived one of "an insane person." The first is here the more probable one. The better part of the people adhered to Jesus on account of his miraculous deeds, saying that an evil spirit had no power to effect such wonderful cures.

V. 22, 23. John does not inform us whether Jesus again went into Galilee after that feast of tabernacles. But from the circumstance that in other cases John relates his returns and gives all circumstances in general with considerable minuteness, it would seem probable that in this instance Jesus remained in Jerusalem and the surrounding country until winter. And inasmuch as the great period of his end was drawing on with rapid pace, it is also probable that he was the more zealously engaged in preparing the minds of men for his reception.—*Ἐγκαίνια*, *הַקִּיָּץ*, was the festival of the temple dedication, in remembrance of its renewed consecration after it had been desecrated by Antiochus Epiphanes. This festival was celebrated every year for eight days continuously, commencing with the 25th of Kisleu, or the 15th of December. In like manner with this passage mention is also made in 1 Macc. 4: 56 (59), of an *ἐγκαίνισμός θυσιαστηρίου*, 'the renewal or dedication of the altar,' and in 2 Macc. 1: 18 of *ὁ καθαρισμός θυσιαστηρίου*, 'the purification of the Temple or altar.' Josephus calls it *Φῶτα*, (*פֶּתַח בְּרִית*;) Antiq. XII. 7, because many lights were used on the occasion. *Χειμών winter*—for the sake of those who were not Jews, John mentions the time of the year in which this festival was celebrated. On account of the severity of the weather Jesus went into the porch or colonnade of Solomon, in the fore-court of the heathen. This was a part of Solomon's temple which was left standing when the Babylonians destroyed Jerusalem.

V. 24. *Αἶψιν τ. ψυχὴν*, in Greek *αἶψιν* means *to raise up, to suspend*; and then secondarily like *μετεωρίζειν*, *to hold a person in suspense*. So also in the LXX 2 K. 18: 29, *μη̄ ἐπαισείτω ὑμᾶς Ἑζεκίας λόγοις*, 'let not Hezekiah deceive you, or hold you in suspense, with words.' Touching the disposition which gave birth to this question, it surely could not have been a good one; for those who were inwardly well disposed and meditated with seriousness upon Christ, must long since have been convinced in reference to his Messianic calling. Euth.: *προσδοκῶντες ἀπὸ τῶν λόγων αὐτοῦ θράξασθαι τινος ἀφορμῆς εἰς ἐπίθεσιν*. 'They watched insidiously in the hope that they might be able to seize from his words some occasion of bringing an accusation against him.' The answer of Christ, moreover, evinces that their motive in propounding that query was not a genuine one; for it would have been different, if he had had before him men who were truly desirous to learn.

V. 25—26. Christ answers: "You might have learned enough from my words, 7: 26. As you have paid no regard to these, however, consider the miraculous deeds which I perform. But you are destitute of that inward Sense which could give you an attachment, and therefore you are also blind in reference to these my miracles." See on *ἔργα* in the remarks on 5: 36.—*Καθὼς εἶπον ὑμῖν* is wanting in Codd. BKL M, as well as in the Coptic and Arminian versions. On the whole the external evidences are not opposed to its genuineness; but at the same time it is easier to explain how it might have been inserted in the text by a later hand than how it should have fallen out.—As if to attract them to become his disciples, Jesus now describes the happiness of those who follow him. No one can wrest them from his hand, that is, from his power. Christ here speaks of himself as a person gifted with divine power and might. The Christian is unconquerable; but this is true of him only so long as he abides in Christ, that is, so long as he continues in *faith*.

V. 29, 30. It may have surprised his auditors that Christ assumed such great things to himself. He therefore adds that it is the Father from whose hands those cannot be wrested whom he has given over to the Son ; but nevertheless he could truly affirm of himself what he did, because he and the Father are One. The unity here spoken of must be determined from the connexion in which it stands to the whole. Euth. : *ἐν κατὰ τὴν δύναμιν, ἤγουσιν ταυτοδύναμος· εἰ δὲ ἐν κατὰ τὴν δύναμιν, ἐν ἅρα καὶ κατὰ τὴν θεότητα.* 'One in power, and therefore having ability to do the same things. But if one in power, then also one in the Divinity or Godhead.' Melanc. : nihil in hac tota causa ago, nihil habeo, nihil possum, nihil praesto, nihil ipse sum, quod non acceperim a patre meo. Illius sunt omnia mea, et quae ille vicissim habet et facit, mea sunt et per me facit. Agimus res easdem, nec divisi sumus. 'In this whole matter I do nothing, I have nothing, I have no power, I excel in nothing, I am myself nothing which I have not received from my Father. All mine are his ; and conversely, all things which he has are mine, and whatsoever he does he does through me. We perform the same things, neither are we divided.' So also Calvin. Since the time of Fischer, commentators have followed the example of Socinians in referring this *ἐν εἶναι* simply to the accordance subsisting between Christ and the will of the Father, to their *ὁμόνοια*. This was done by Novatian already in his contest with the Sabellians, De Trinitate, c. 22 : unitas ad concordiam et charitatis societatem pertinet, 'the unity spoken of has reference to concord and to a communion of charity.' Considered in itself alone this explanation might not be altogether inadmissible, for in other places, 17: 11, John uses *ἐν εἶναι* in this sense ; though even there we are not to suppose that a mere external accordance is meant, but an inward and living union as the spring or fountain of that harmony of will. But in this place the context, as also the following explanation in v. 36, conclusively

show that Christ does not here predicate of himself a unity with the Father in the same sense that he speaks of the union of the faithful with him. For he here appeals to his union with the Father in order to establish his claim to the assertion that no hostile power would ever be able to wrest from him his followers. (In John 17: 10 he says those who are his belong to the Father also, so that they are likewise under his protection.) And thus also was he understood by the Jews; in the assumption of so great a sovereignty they thought God was blasphemed.

V. 31, 32. As the building of the temple was not yet completed the Jews could gather up the stones which were scattered around.—Jesus now reminds them of the many benevolent acts which he had performed in their midst, to the end, perhaps, that he might excite in them a feeling of affection and love. Calvin: *negat non tantum causam esse cur ita saeviant, sed eos ingratitude accusat, quod Dei beneficiis tam iniquam mercedem rependant.* 'He not only denies that they have any rational ground for their fierce anger, but he also accuses them of ingratitude in recompensing the beneficent acts of God with a reward so iniquitous.' *Καλὰ ἔργα* are *works of love*, comp. 1 Tim. 6: 18, LXX in Gen. 44: 4. Numb. 24: 13. Plato. Symp. p. 244, Bip. *Ἐκ τοῦ πατρὸς* from the Father; *ἐκ* marks appropriately the inward origin, the actuating motive of any thing outwardly manifested, and consequently means in this place, "by the power of the Father." On *δεικνύειν* to show comp. on 2: 18. The question of Jesus seems ironical, so that Mic. 6: 3 might be compared with it, "O my people, what have I done unto thee? and wherein have I become wearisome unto you?" unless we suppose that Jesus designed to ask whether the Jews may have taken offence at anything in some one of his benevolent acts. The present *λεθάτε* marks the action as just immediately to be performed.

V. 33. *Ποιῆς σεαυτὸν θεόν*, like *ἴσον ἑαυτὸν ποιοῦν τῷ*

θεῶν, 'Thou makest thyself God' like 'making thyself equal with God' in 5: 18.

V. 34—36. Christ's answer to the accusation preferred against him is an evasive one, and made too, as frequently elsewhere, Matt. 12: 3. 23: 42, by a reference to the Old Testament; yet in his mouth every evasive answer must still contain the annunciation of an inward truth, as is also the case here. In Ps. 82: 6 the judges and rulers are called *sons of God*, because in so far as they execute righteous laws, they are the *organs* of God: hence Christ adds πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο 'unto whom the word of God came.' If now such a relation vindicates the title to sonship, how much more the relation in which Christ stands to humanity! —he who is especially *consecrated* by the Father, and *performs the works* of the Father, v. 37, and is consequently the organ of God in the highest and most perfect sense. Νόμος *law*, is here used for γραφή *Scripture*, as is the case also in 12: 34. 15: 25. Λέειν tropically, *to render invalid*; thus 5: 18. 7: 23, Test. of the XII Patriarchs, p. 684, ἵνα μη λυθῶσι δύο σκῆπτρα ἐν Ἰσραήλ, where it means *to remove, take away*. In this sense also we find, λύνει τὰ ἀμαρτήματα *to remove transgressions*, Sir. 28: 2. Is. 40: 2, λύνει τὴν ὀργὴν κυρίου *to remove the anger of the Lord*, 3 Esdr. 9: 13. Ἁγιαλεῖν, ⲁⲛⲁⲓⲁⲓⲛ, to set apart to a sacred use, used in reference to the selection of holy prophets, Sir. 45: 4. 49: 7. 2 Macc. 1: 25. comp. 17: 19. Ἀγρολίσκειν in Gal. 1: 15 means the same.

V. 37—39. Christ shows that means enough had been given to his opposers, to enable them to learn that he was the Son of God. Were they so hardened as not to repose confidence in his simple testimony, then his miraculous works testified of his divine power; nothing but an entirely wicked and perverse will could harden itself against these visible facts.

V. 40—42. As the time of his completion had not yet ar-

rived Jesus again eludes the persecutions of his enemies and withdraws into Peraea. Ἐν πρῶτον may mean the same as πρότερον, *formerly*. It would then be said in general terms, that previously to his death John the Baptist had been labouring in this region. It may however have the signification of "at the commencement of his ministry." In that case Bethany would be meant, that one namely, which must have lain beyond the Jordan, see on 1: 28. Here the mind of the people had been prepared for Christ by the instruction of the Baptist, who always pointed to Him and made known his extraordinary and divine mission. They heard of the miracles of Christ, they saw them themselves, and were thus led to exercise faith in him. Christ remained here part of the winter until he was recalled to Judea towards spring.

CHAPTER XI.

Here follows the narrative of one of the most remarkable miraculous acts in the history of Jesus. In itself it is sufficiently worthy of attention ; but it receives the higher significance for the Christian from the circumstance that the Evangelist communicates it to us in such a confident and detailed manner as to furnish the most satisfactory evidence in regard to its credibility. If it can be incontrovertibly shown that Christ performed one such miraculous act as this, much will thereby be gained to the cause of Christianity. One point, so peculiar in its character, if irrefragably established, may serve to develop a belief in the entire evangelic record. Spinoza was fully conscious of this, as is related by Bayle, Dict. art. Spinoza : On m'a assuré, qu'il disoit à ses amis, que s'il eût pu se persuader la résurrection de Lazare, il auroit brisé en pièces tout son système, il auroit embrassé

sans répugnance la foi ordinaire des Chrétiens. 'I have been assured that he said to his friends, that if it were possible for him to persuade himself of the resurrection of Lazarus, he would dash his whole system to pieces, he would embrace the faith of ordinary Christians without the least reluctance.' Nevertheless it must at the same time be borne in mind, that he whose mind has not in general the tendency or inclination to elevate itself above the laws of the material world to the recognition of a higher order of things, would be as slow to acknowledge the truth of a miraculous narrative which carried within itself every possible evidence of credibility, as he would be to believe a miraculous fact even though he himself were an eye witness of it. When the consciousness of the connexion between a higher order of administration with this lower one in the world has once become so dormant in man as to prevent him in all cases from coming to a recognition of any thing which cannot be pointed out as a link in the chain of causes—in such a condition, facts, of however stirring a character they may be, can never alter the fixed tendency of his mind, they can never convince him. Rather than acknowledge as *actual* that which he cannot understand, he will take refuge in a thousand possibilities, and those of the most improbable kind, for the purpose of explaining what cannot be explained. Nay, when he cannot deny the co-operation of super-human powers, he will, like the Pharisee when he looked upon the miracles with his own eyes, rather assume the assistance of the devil than that of a divine power. But if his understanding is of such a healthy cast as not to permit him to credit his own unnatural attempts at explanation, he will rather rest his hopes upon some future explanations and thus free himself from all farther reflection on them, than to recognize them as true. And besides, whilst such a person, when narratives of civil or other history are under consideration—narratives, which, to those who only desire to know the truth, afford every evidence of credibility—will de-

clare him to be a fool and a stubborn sceptic who hesitates at these, and hopes to be favoured with future explanations by which the thing may be rendered more clear, and whilst he declares that for such an one there is in general no *history*, and can be none; so soon as a fact that is believed on all sides but is still somewhat which lies beyond the causal-chain of the earthly world is narrated, he is himself seized with a fit of hesitation and a desire to procrastinate. But this is in fact nothing else than an express declaration that he *will* believe nothing which the limited understanding of man cannot deduce from the chain of earthly causes and explain by the same—that he will not allow the existence of a phenomenon from the higher order of things in this lower one. Among those who oppose the miraculous in this narrative, Gabler is the most distinguished, *Journal für auserl. Theol. B. 3. St. 2.*—In regard to the historical truth of this wonderful fact, and in opposition to the artificial or false and unworthy views which have been taken of it, consult the excellent comment of the worthy and venerable Heubner, *Miraculorum ab Evangelistis narratorum interpr. grammatico-historica*, Wittenb. 1807. Comp. Flatt in *Mag. für Dogm. and Moral*, st. 14. s. 91. Schott, *Opusc. T. I. p. 259.* An excellent psychologico-ascetic treatise is Ewald's *Lazarus für gebildite Christusverehrer*, Berl. 1790.

V. 1—3. The house of Mary and Martha in Bethany was the frequent abiding place of Jesus. As Bethany was only 2000 paces from Jerusalem, he was accustomed to retire thither in the evening. On account of this friendly relation which subsisted between these people and Jesus, whenever this sickness commenced they thought immediately of asking assistance from him who had rendered aid to so many sufferers, as they also well knew. Chrys: *σφόδρα ἐθαύρουν τῷ Χριστῷ, καὶ πολλὴν πρὸς αὐτὸν εἶχον οἰκείωσιν. Πρὸς δὲ τοῦτοις καὶ γυναῖκες ἦσαν, τῷ πένθει κατεχόμεναι.* 'They had great confidence in Christ, and were also on

terms of domestic intimacy with him on account of the frequency with which he tarried with them. And besides, they were women, and were under the influence of sorrow.' It was about a day's journey from Jerusalem to Peraea. They had therefore good hopes of obtaining speedy relief from Jesus. *Ἦν δὲ Μαρία, it was that Mary* etc. John either adds *per prolepsin*, in that he refers to 12: 1—8; or, as is more probable, he refers to it as a wide-spread narrative, as a well known oral tradition.

V. 4. *Πρὸς θάνατον unto death*, is equivalent to *θανάσιμος mortal, fatal*, as in 1 John 5: 16, according to the force of *πρὸς* which marks the end, the aim. *Ἵπὲρ on account of*, that is, equal to in *commodum*, as in Rom. 1: 5. 15: 8. The glory, *δόξα*, of God, on account of which that sickness took place, consisted in the fact that the Son of God was glorified thereby. Similar is 9: 3. — But how is the answer of Christ to the messenger to be understood? Lazarus actually died. From the intimation given to him by the messenger, could Christ have drawn false inferences in regard to the character or progress of the disease? "To assume this—says Lücke—even he cannot hesitate to do who recognizes the Divinity in Christ, since it is very difficult to draw the precise boundary between the Human and the Divine in the Redeemer." But to say nothing of that, v. 11 shows plainly that Christ was aware of the death of Lazarus. Some have hence undertaken to conjecture that in the mean time another messenger had been despatched by the sisters, who brought Jesus intelligence of his decease. But who can believe that John, who in this whole narrative details with such minuteness every circumstance which could contribute to furnish a graphic delineation of the fact, would have passed over this important circumstance? Moreover, the progress of the event, and v. 42, show plainly that Christ was very well acquainted with the issue of the whole affair; why then should he at first have been in doubt as to whether the sick-

ness of Lazarus were fatal or not? And in addition to this the expression is susceptible of another explanation which is very appropriate. In expressing himself just as he did Jesus had regard on the one hand to his disciples, and on the other to the state of mind in which the sisters were. His design was to remain yet two days in Peraea. If, then, he had expressed himself definitely in reference to the immediately impending death of Lazarus, would not his disciples have been very suspicious of his continuance and delay? Calvin : *voluit hoc responso curam discipulis eximere, ne ipsos male haberet, quod tam securum in amici periculo cernerent.* 'In giving this answer he wished to remove all anxiety from his disciples, lest they might have some evil conjectures when they saw his security and delay whilst his friend was in such imminent peril.' It appears farther from v. 11, that Christ had good reason to prepare his disciples in a gradual manner for the intelligence of the death of his and their friend. And as it concerned the sisters, that dark answer was very salutary for the cherishing of their faith. For the intelligence came at a time when Lazarus had already departed. The answer of Jesus must therefore have appeared to them so much the more enigmatical. They were now placed in a state of fluctuation between firm faith and doubt. Such a condition of conflict always has an important and influential bearing upon the mind of man. And from the address of Martha in v. 22 we see in fact that the answer of Jesus had produced in her such a mingled state of hopeless grief and of believing hope. This relation of the reply of Christ to the mental condition of the sisters was shown by Chrysostom already when he said : *ἐπειδὴ γὰρ ἔμελλεν ἐκεῖ ἡμέρας δύο μένειν, τῶς αὐτοῦς ἀποπέμπεται τοῦτο ἀπαγγέλλοντας, ἐφ' ᾧ καὶ θαυμάσαι ἔστι τὰς ἀδελφὰς αὐτοῦ, ὅτι ἀκούσασαι ὅτι οὐκ ἔστι πρὸς θάνατον, καὶ ἰδοῦσαι αὐτὸν ἀποθανόντα, οὐκ ἐσκανδαλίσθησαν, ἀπ' ἐναντίας τοῦ πράγματος γενομένου.* And in regard to the inward truth of the declaration, that the sick-

ness was not unto death, Christ designed to say that death should not obtain dominion over him. Ammon. : οὐ θανάμαστον, εἰ τοῦ Λαζάρου τελευτήσαντος ὁ κύριος οὐ πρὸς θάνατον εἶναι φησι τὴν ἀσθένειαν· οὐ γὰρ ἦν αὐτῷ θάνατος, μέλλοιτι μετὰ βραχὺ πάντως αὐτὸν ἀνιστᾶν, ὅπερ φανερόν ποιήσει μικρὸν ὕστερον, ὕπνον καλῶν καὶ οὐ θάνατον. Comp. also Schott, Opusc. I. p. 267.

V. 5. The Evangelist may have inserted these words either with more immediate reference to what precedes or to what follows. If the first, he designed to teach that an inference of peculiar love was to be found concealed in the answer of Jesus. If the latter, his purpose was to intimate that the delay of Jesus did not spring from a want of love and attachment to these persons. The structure of the sentence favours most the first supposition.

V. 6, 7. The delay of Jesus, notwithstanding his consciousness of the danger of his friend, admits of sufficient justification so soon as we suppose that he was engaged in the duties of his divine calling, and that in virtue of his miraculous gifts he could entirely harmonize the requisitions of his office with love to his friend. We are also justified in assuming here that he had a didactic end in view. His design probably was to permit the affliction of the sisters to ascend to its utmost height, so that his relief might make the more abiding impression upon them. He therefore acted here, as Calvin beautifully remarks, after the example of his Heavenly Father, who frequently affords the first relief in the moment of greatest sorrow and need. And besides, as the decisive moment of his completion drew on, the plan of the Redeemer also involved the performance of a miraculous act, which should afford still more unequivocal marks than his earlier ones of his divine sovereignty and omnipotence, and thus leave behind him a universal impression. Had he been earlier present at the place of the sick man, he could not on the one hand have withstood their solicitations to rescue the suf-

ferer from approaching death, and on the other, he would have afforded to the faithless Jews a more favourable opportunity to philosophize away the supernatural character of the transaction. So Ammonius.

V. 8. The disciples feel a solicitude for the life of their Divine Master, as the impression of the blind fury by which the Jews were actuated was still fresh in their recollection. *Ἔτι* is to be taken in a wider sense according to the usage of the genuine Greek, Acts 7: 52, Timaeus, Lex. Plat. : *ἔτι δὴ, πρὸ ὀλίγου χρόνου*.

V. 9, 10. This is another of those sayings of Jesus, in which he evidently designed to teach more than the ordinary sense of the words imply, comp. on 9: 5. If *δώδεκα ὥραι twelve hours* be placed as the chief point of comparison, then the nearest application of the words would be this: "The time of the calling—the time of each one's life, has an appointed terminus, within which he may pursue his way without anxiety." Bucer : ut XII horae diei sunt, in quibus ambulare et agere homines omnia oportet, sic habeo et ego diem meum, qui suis certis horis finitur; in hoc ergo, quae mihi Pater mandavit, perficienda sunt. Hic dies jam inclinatur, neque multum superest. 'As the day comprises twelve hours, in which it is proper for men to walk and to do all that they have to do; so I also have my day which is bounded by certain limits. In this therefore it is incumbent upon me to perform those things which the Father has commanded me to do. The sun of this my day is now declining towards the west, neither does much more of it remain.' Beng. : cum die comparatur totum curriculum vitae secundum omnes ejus partes. 'The whole course of life in all its parts is compared to a day.' Exclusive prominence is given to this side of the comparison by Apollinaris, Melancthon, Maldon., Morus, Lücke and others. Whilst now justice is done to *δώδεκα ὥραι twelve hours* in this aspect of the comparison, yet on the other hand *ὅτι τὸ φῶς τ. κ. τ. βλέπει*, 'because he seeth the light

of this world,' and ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, 'because there is no light in him,' are entirely disregarded. The first is set forth by Chrysostom, Augustine, Erasmus, Calvin, Lampe and others, in this wise: "The light of the sun is a figure of the divine Providence, of the divine care which protects man during the twelve hours of the day—during his life." To which there may be added still another reference as involved in the expression, viz., an implied antithesis between φῶς τ. κόσμου τούτου and ἐκείνου, 'the light of *this* world, and the light of *that*,' which is of such frequent recurrence: "In like manner he walks securely who follows me the true light of the world, 9: 5,—therefore fear not, but follow me whithersoever I lead the way." This allusion is likewise found in those commentaries quoted; although the twelve hours cannot then stand as the chief point of comparison, but must be understood as simply equivalent to *ἡμέρα day*.—We must now also take ὅτι οὐκ ἔστι φῶς ἐν αὐτῷ 'because there is no light in him' into consideration. How is ἐν αὐτῷ in *him* to be understood? In reference to the sense it would be most easy to regard ἐν as a simple mark of the dative, as is done by Kuinoel; but on the other hand Winer has explained it correctly, Gramm. 3d Ausg. s. 179. Wahl takes it here in the sense of *with, near to*. Some violently refer ἐν αὐτῷ to κόσμῳ. Grotius very sensibly remarks: in oculis ejus. Receptione enim lucis et specierum fit visio, 'In his eyes. For the reception of light is the necessary condition of seeing specific objects.' At the same time there is more of probability in favour of the supposition that φῶς ἐν αὐτῷ refers to the inward spiritual light. A new side of the comparison then appears: "day is a figure of walking in a righteous life; night that of walking in an ungodly one. He who in general prefers to walk by night, he has no light within himself." The Greek interpreters noticed this view also of the saying. Chrys.: τοῦτο εἰπεῖν βούλεται ὅτι ὁ μὴδὲν ἐκείνῳ συνειδώς πονηρῶν οὐδὲν παύεται δεινόν, ὁ δὲ

τὰ φαῦλα πράσσειν πείσεται, ὥστε οὐ γρὴ δεδοικέναι, οὐδὲν γὰρ ἄξιον θανάτου ἐπράξαμεν. Ἡ ὅτι ὁ τὸ φῶς τοῦ κόσμου βλέπων ἐπὶ ἀσφαλείᾳ ἔσται· εἰ δὲ ὁ τὸ φῶς τοῦ κόσμου βλέπων, πολλῶ μᾶλλον ὁ μετ' ἐμοῦ, ἐὰν μὴ ἀποσιγή ἑαυτὸν ἐμοῦ.—This variously applied comparison contains various key-notes to different series of ideas, *closely connected with each other*, which were also taken into view by the Redeemer at one glance. "The day has a definite number of hours; he who walks in this time appointed by God will not fall. He who keeps the sun in his eye, which can be done by him only who walks in the day, shall not stumble. He who walks by night must stumble, since he chooses that time because he does not love the light. Application: so long as my time is not come, no one can get any advantage over me. Since I and you walk in the light of God no one can injure you. He who walks in the divine light cannot stumble, because he has the source of light within himself." It is plain how these thoughts connected themselves one with another. Comp. the remarks on 9: 4, 5.

V. 11—13. The expressions *κοιμήσεται* and *ἐξυπνίζειν* to *sleep* and *wake from sleep* were designedly selected by Jesus in order to prepare the disciples gradually for the intelligence of Lazarus' death, and also to awaken their reflection. *Κοιμάσθαι*, כָּסַף *to sleep*, is often used by euphemism for *to die*, 1 Cor. 15: 20. 1 Thess. 4: 13. In like manner the Rabbins employ קָמַת. *Κοιμήσις* is used instead of death in Sir. 46: 22. 48: 14. *Ἐξυπνίζειν* is used of awaking from death Job 14: 12. Test. XII Patr: p. 690, οἱ διὰ κύριον ἀποθανόντες ἐξυπνισθήσονται ἐν ζωῇ. 'Those who die for the Lord shall be awaked in life.'—The disciples take his words literally. Since sleep is often a crisis for the sick, (in the Gem. Tr. Bera. c. 9, sleep is mentioned among the six signs of a favourable crisis of disease,) they concluded that Lazarus would easily recover, and on *that* ground, as Chrysostom correctly observes, they hoped to restrain Jesus from taking that journey again.

V. 14, 15. *Xaίρω* is to be connected with *ὄρα*. *Πιστεύειν* is employed of a higher degree of faith, see on 2: 11. *Ἀλλά* is sometimes elliptical when connected with the imperative, at quid moror, and in sense is like *agedum*, Matt. 9: 18. Mark 9: 22. Acts 4: 17.

V. 16. Didymus, *δίδυμος* twin. When Thomas saw that his master was determined to venture upon that perilous journey, his attachment would not indeed suffer him to separate himself from him, yet he could not persuade himself to accompany him with a joyful confidence in God; he apprehended that danger would befall the master and the disciples, and cries out half in despair, "We then will also go with him to death." Chrys. excellently: *τοῦτο εἰπεῖν βούλεται, ὡς τινεὶς φασιν, ὅτι ἐπιθυμῆι καὶ αὐτὸς ἀποθανεῖν*. In this circumstance concerning Thomas we see an exhibition of the same character as that manifested in the narrative 20: 25. He was not able to elevate himself above the reflective understanding and the terrors which it created, to a fixed confidence, to a child-like faith, which banishes all misgivings so soon as it can stay itself upon the divine promise.

V. 17. As Lazarus had been already buried four days, it would seem that he died on the day the messenger started out; for after the reception of the intelligence Jesus continued still two days in Peraea, and one day was necessary for the messenger to perform his journey and one for Jesus. But among the later Jews the dead body was interred immediately after its decease, Acts 5: 6, 10. No corpse was allowed to remain in a house over night, Maimon. De luctu, c. 4. Jahn, *Archaeologie*, Th. 2. s. 427. On *ἔχρειν* see on 5: 5.

V. 18, 19. John mentions the distance of Bethany from Jerusalem, (fifteen stadia or 2000 paces,) in order to explain the reason why there were so many Jews there from Jerusalem. On the position of *ἀπό* see on 12: 1. It was a part of the Jewish ceremonies in case of death, for all acquaintances to console the bereaved seven days continuously. Their

consolations commenced with these words מִי־לִבִּי הָיָה אֲנִי מְרַחֵם, Maimon. de luctu, c. 13, § 2.—*Αἰ νεψὶ Μ.* is not pleonastic, Acts 13: 13, but it indicates that the relations, that is female relations, had collected around the sisters.

V. 20—22. Martha here exhibits the same character that we find manifested in Luke 10: 40. She is more engaged in outward things, whilst Mary surrenders herself more to her feelings and to inward meditation. Bowed down with anguish Mary continues in the house. Martha hastens to meet the approaching Saviour. In her address she exhibits an assurance of faith. As is usual with persons of such a lively character, her hopelessness was strengthened when she came to the grave of her brother, v. 39; but on the other hand her faith was awakened to a living action when she saw him actually appear, whom they had both so ardently wished to be present as an assistant in their necessity. She expresses a hope that he to whom all things are possible could even now afford some relief. It is plain that the answer given by Christ, that the brother should not die, did not mislead the sisters even when they found that he did die; but they were rather led by it to expect some extraordinary manifestation of the power of the Redeemer.

V. 23, 24. Christ, answers her request with assurance. Nevertheless he does not speak with entire definiteness, but, as his custom was, mysteriously, in order to detect the state of her heart. When Martha does not immediately receive an assurance of her wish in definite words, she is again dejected and designed as if to say; "I know very well indeed, that he will at one time rise from the dead; but that does not satisfy me." Calvin: Christo manum quasi tradente, Martha trepidans subsistit.

V. 25—27. Christ who neither banished purely human joy nor purely human grief, but only wished to have them sanctified, knew the sorrow of the afflicted sisters; nay, he even wept with them. But still he wished that even such

sorrow should not have an undue influence, and that man should always estimate eternal blessings above transient ones. He therefore reproveth Martha for her too violent and unsubdued grief, in that he directs her to fix in her view before all other things that inward eternal and divine life which is communicated to the faithful by a union with him, and which is raised far above all destruction; comp. on 4: 13, 14. 5: 21—23. 6: 50. He who directs his eye and his hopes thither can never be unduly troubled at the loss of perishable possessions. As if doubting whether she had directed her mind there, the Lord adds the question: *Believest thou this?*—Sorrow and shame permitted the troubled Martha, in whose heart the feeling of an unconditioned and faithful surrender was re-awakened, to make only the general confession that he was actually the promised Messiah; in this confession she comprises, however, a recognition of all his power and greatness and glory.—The perfect *πεπίστευκα* *I believe*, is used in its appropriate signification, expressive of the past in a state of continuous action extending even unto the present.

V. 28—31. Elevated by the joyful feeling of faith which that confession again pressed into her heart, and deriving hope from those words of the Redeemer so full of rich promise, (Euth.: *καὶ προσδοκήσακά τι ἀγαθὸν ἀπὸ τῶν λόγων τοῦ κυρίου τρέχει*,) she hastens to her beloved sister. But Mary, when Martha had told her privately (so as not to create any disturbance among the Jews present and to prevent all hostile designs,) that the Rabbi, John 1: 38, called for her, immediately hastened to meet him. Euth. *εἶπε δὲ, ὅτι φωνεῖ σε, ἵνα θᾶττον ἀπαντήσῃ*. To avoid exciting attention Jesus had not entered into the village, and perhaps also, in order that he might go immediately from the place where he was to the grave; for burying grounds were without, outside of the city or town. Among the Orientals in early times it was customary, (Geier, *De luctu Hebr.* c. 7. § 26, Talm. Tr. Semahoth, c. 8: the grave of the dead is visited for

three days,) and is even continued at the present day, Niebulr, *Reise nach Arabien*, Th. 1. s. 186, after the death of a beloved friend, to visit the grave daily and there to surrender themselves to unmeasured grief. When the Jews present saw Mary rise up suddenly and hasten out, they supposed that the afflicted sister, overcome by a sudden impulse of sorrow, was going to weep at the grave of her brother. They follow after her.

V. 32. Mary, who gave way to her feelings more than Martha, immediately fell down at the feet of her beloved and divine Friend; she could only exclaim, "If thou hadst been here he would not have died." Tears prevented farther utterance. She dared not, like Martha, add her assurance of a joyful and bold hope.

V. 33—36. The Redeemer, who was clothed with human nature and all its affections, only *χωρίς αμαρτίας without sin*, seeing the weeping relations around was himself affected in heart, and asked to be shown the place where the beloved one was buried,—he goes and weeps, Heb. 4: 15. 2: 18. Calvin: *filius Dei quum carnem nostram induit, sponte etiam humanos affectus simul induere voluit, ut nihil a fratribus, excepto tantum peccato, differet. Hoc modo nihil derogatur Christi gloriæ, quum voluntaria tantum dicitur fuisse submitio, qua factum est ut animæ affectibus nobis similis esset.* 'When the Son of God clothed himself with our nature, he at the same time also voluntarily assumed all the human affections, to the end that he might differ from his brethren in nothing, sin only excepted. In this way nothing is derogated from the glory of Christ, since it is said to have been a voluntary submission only by which he was made like unto us in the affections of the soul.'—We must still inquire here how the verb *ἐμβρομαῖσθαι* is to be taken. In the LXX it corresponds to the Heb. words *זָעַם*, *זָעַף*, *זָעַר*, all of which have the force of wrath and indignation. In this sense it is found also in the New Testament. It was consequently ta-

ken in this sense here also, by Theod. Mopsuest. and Leontius, and, among recent writers, by Michaelis, Storr and Kuinoel, forasmuch as they thought that Christ had already observed the hostile feelings of the Jews and was displeased with them; or else because he was also angry at the unbelief of Mary. But this is opposed to the context. Chrysostom and Euthymius take it in the same sense on the supposition that Christ was displeased with his own spirit because it manifested human sorrow and infirmity. But afterwards he permitted his tears freely to flow. Amphilochius assumed directly that Christ represented himself as angry at his human grief, in order to fix the attention of the people the more upon the fact that he was about to perform a miracle. The usage of language will furnish the correct meaning. From this we learn that the Heb. אָזַן is used to denote not simply the feeling of anger, but also that of disquietude, of embarrassment, and of distress. So in Gen. 40: 6 where אָזַן is translated in Aquila by *ἐμβρασσομένοι*, and in the LXX by *τεταραγμένοι*, in Symm. by *συνθροναί*; and in the vulgate by *tristes*. Jarchi explains it by אָזַן. The Chaldee Targum has אָזַן, which in Chaldee signifies both *angry* and *sorrowful*. In Dan. 1: 10 also אָזַן is translated in the LXX by *συνθροναί*. Comp. אָזַן in the sense of *being afflicted*, Michaelis, Suppl. ad Lex. Heb. p. 915. On the other hand אָזַן, which properly means *grieve oneself*, is also used of anger in Gen. 34: 7. The corresponding word in Arabic, غضب, always has the force of *being angry*. Hence then our present passage is well translated in the Aethiopic አንሰ በእንግሊሳ, 'he wept in himself.' The Coptic version has "he was grieved in his spirit." So also the Arabic.—*Ταρασσεσθαι* is used of every strong emotion of the mind. The active of the verb with the pronoun is equivalent to the passive.

V. 36, 37. The Jews, who had heretofore rarely witnessed

the sublime Redeemer the ordinary movements of human feeling, rejoiced to behold his sympathy. The expression of the other portion of them may be differently understood. It may have been an expression of unbelief, which, from the circumstance that Christ had not here afforded aid, concluded that possibly the miracle which had been wrought upon the man born blind might not have been a genuine miracle. Many of the Jews present afterwards informed the Pharisees of the miraculous act performed by Jesus in the case of Lazarus, v. 46; a proof that among those present there were some who felt hostile towards him. It is possible, however, that their speech was simply an expression of surprise, by which they wished, as it were, to call upon Jesus to bring relief even then. So Heumann, Semler, and Lücke.

V. 38. But Jesus is filled with sorrow; at the thought, perhaps, that he could not earlier have afforded aid. *Ἔφυγε εἰς* indicates the direction simply, "he went towards the grave;" in this sense *εἰς* occurs above in v. 31 and also in Luke 11: 49. The wealthy Orientalists had their graves in sepulchres hewn out of rocks, to which there were passages leading, and in each side of which openings or niches were cut, *בִּרְקִי*, where the dead were deposited. The entrance from without was closed with a stone, Nicol. De Sepulchr. Hebr. c. 10 and 11.

V. 39, 40. Jesus commands the stone to be rolled away. This was done by the Jews on extraordinary occasions only; never in their usual visits to the sepulchre. Having lost the hope of ever recovering her brother again, Mary attempts to dissuade Jesus from entering the tomb, by observing that the dead body must already smell. Every one who has earnestly sought to turn to God under afflictive circumstances of life, must have experienced similar vicissitudes of mental feeling—the same alternation between confidence in the promises of God and hopeless despondency. Such a rapid transition in the mental tendencies is peculiarly natural to persons of

lively susceptibilities, as were those of Martha. Such a mind is as ready to indulge in a rash belief as it is to surrender itself to desponding doubt. Calvin; *Certo non stetit per Martham, quin frater perpetuo jaceret in sepulcro, quia spem vitae ejus sibi præcidens viam simul ad eum suscitandum obstruere Christo nititur, et tamen nihil minus habebat in animo. Hoc facit fidei imbecillitas, ut distracti huc et illus nobiscum ipsi pugnemus, et dum altera manu porrecta petimus a Deo auxilium, altera in promptu oblatum repellamus.* 'Martha was not certainly determined in her mind but that her brother should forever lie in the sepulchre. For, cutting off from herself all hope of his return to life, she sought to prevent Christ from awaking him from the dead; but at the same time she cherished nothing less than such an expectation in her heart. This is our condition when weak in faith; we are drawn hither and thither, and have conflicts within ourselves. And whilst with one hand extended we implore aid from God, we repel it with the other when promptly offered.' The answer of Christ contains somewhat of reproof. It may be supposed that his words refer to what had been said before in v. 25, 26, where he had spoken in general terms of the power and glory of faith. It is very possible, however, as Calvin assumes, that John has not related the discourses of Christ with Martha in full. Calvin: *videbis gloriam Dei, idque non solum quia fides oculos nostros aperit, ut Dei gloriam in suis operibus fulgentem cernere nobis liceat, sed quia fides nostra Dei potentiae et bonitati viam sternit, ut se erga nos exserat, sicuti Ps. 81. habetur: Dilata os tuum et implebo illud. Quemadmodum rursus incredulitas obstruit accessum Deo, et quasi clausas tenet ejus manus.* 'Thou shalt behold the glory of God; and that, not only because faith opens our eyes so as to enable us to discern the glory of God shining forth refulgent in his works, but because our faith paves the way as it were to the divine power and goodness, so that it lays itself bare towards us, as it is said in Ps.

lxxxi, "Open 'wide thy mouth and I will fill it." And on the contrary, incredulity or unbelief obstructs our access to God, and holds his hands as it were fast closed.' Thus *faith* is said to be a recognition of the divine glory, Rom. 4: 20. Chrys.: ἄρα οὖν τὸ μὴ περιεργάζεσθαι δοξάζειν ἐστὶ τὸν θεόν, ὡσπερ οὖν τὸ περιεργάζεσθαι πλημμελεῖν. 'Therefore, not to be solicitously occupied about things unimportant, is to glorify God; whilst to be anxiously busied about unessential matters, is to be guilty of transgression.'

V. 41, 42. Before entering the funeral vault, inwardly assured that the resurrection would follow, the Redeemer expresses his thanks for the miracle that was to take place; and he does this aloud, in order that in the performance of this important miraculous work he might make upon the bystanders a deep impression of the fact that God—that God whom they all worshipped—had given such power to this man. If it was in general difficult for the carnal and high-minded Jew to recognize in the humble Jesus a messenger of God, yet their pride must have been the less offended whenever they saw that he to whom such power had been entrusted always referred it back to the Father in Heaven, and ascribed the honour unto him. Had they believed that they saw in him a spirit of self-seeking, it would have occurred to them much more readily to ascribe his efficiency to the powers of some demon.

V. 43, 44. Christ called him to whom the spirit of life had again been given by Providence; and at his command he came forth. He still wore the bandages or grave-clothes in which the Hebrews enveloped the dead. It is probable that these bandages were wrapped around each individual member of the body. In Egyptian mummies each finger even has a particular covering; so that we are astonished that Basil, Lightfoot and Lampe, should seek an additional miracle in the fact that the man thus bound was able to walk. *Κεῖρια grave-clothes*, is thus explained by Suidas: εἶδος ζω-

της ἐκ ἀχνιῶν; παρεσκόσ ἱμάτι, ἣ δεσμοῦσι τὰς κλίνας, 'The form of a girdle or belt of cords, similar to a thong with which couches are bound.' Σουδάριον *naphkin*, a word of Latin origin which passed over into the Aramaean and Rabbinical dialects, and means simply "a large linen cloth or handkerchief." In mummies this cloth extended down as far as the breast.

V. 45, 46. This miraculous act of the Redeemer was performed in the immediate vicinity of the metropolis, and at a time too, when the attention of the Jewish government and people had been fixed upon Jesus with the greatest intensity; Lazarus also was probably a man well known. Hence this miracle produced greater excitement than any earlier one, 12: 9—11. Most of the Jews present, overcome by the impression of this exhibition of divine power, believed in Jesus as the Messiah; see on πιστεύειν *to believe*, as a mark of a weaker degree of faith, the remarks on 2: 3. Some others indeed were also witnesses of the miraculous act; but their Sense being alienated from divine things, they would not acknowledge it. Without taking into account the character of the act they were about to perform they went forthwith to the Pharisees i. e. to the Sanhedrim, and gave a perverted and hateful statement of the transaction.

V. 47, 48. John now conducts us to another theatre—in to the midst of the Sanhedrim, into the stone hall in the Temple where this high spiritual council of the Jews was accustomed to assemble; see on 9: 34. When the number was full it consisted of 71 men. The least number necessary to transact business was 23. In describing the excitement which was occasioned by the resurrection of Lazarus, John throws much light upon the narrative of the other Evangelists, in that he relates the manner in which the hostility of this spiritual government (comp. on ἀρχιερεῖς on 7: 32,) broke out. They could not deny that Jesus (οὗτος ὁ ἄνθρωπος) *this man* was used as a contemptuous expression, which was

the case among the Greeks also, comp. John 19: 5,) had actually wrought miracles; but they did not suffer this fact to make any farther impression upon them. How lightly, and to what little purpose, do exhibitions of divine power and love pass over him whose inward Sense is estranged from God!—We are struck with wonder at the accusation which they now prefer against Jesus. If his party prevail, say they, he will excite political commotions, the consequences of which will bring with them an entire deprivation of all our privileges. Could they then have seriously believed this?—they, who on other occasions had sought for entirely other motives to justify their hostility to the Redeemer? It is most probable that under this ostensible pretence, (Euth. calls it *ἐπιρρώσωνος ἀγορμὴ* a *fair-faced pretext*,) they sought to execute their purposes against Christ, from fear of the opposite party in the Sanhedrim. For this latter party had already caused its voice to be heard, see 7: 50, and, as it would appear from the speech of Caiaphas, had declared itself opposed to these hypocritical motives of violence against the innocent Jesus. Calvin does not refer immediately to such an opposing party in the Sanhedrim, but with deep psychological insight he directs our attention to the fact, that when a number of wicked men conspire together in some plot, they still feel such a shame inwardly awakened by conscience that they seek to cover their wicked actions under some ostensible pretext. He adds: *ita hypocritae, etiam si intus coarguat eos conscientia, postea tamen vanis figmentis se inebriant, ut videantur peccando innoxii, interea manifeste secum ipsi dissident.* ‘Thus hypocrites, although conscience inwardly convicts them, notwithstanding afterwards seek to intoxicate themselves with vain imaginations, to the end that they may seem to be innocent in sinning; but in the mean time they are evidently at variance with themselves.’ With regard to the particular thing apprehended, it is true that the Jews were then already under the Roman dominion; but in

a juridico-religious respect the Romans had left them entire freedom. *Τόπος place*, may be a designation either of the whole country, or of the Temple, or of the holy city. The last sense would be most difficult to establish, for in Acts 6: 14 where some, (as Grotius and Heumann,) wish to understand *τόπος ἅγιος holy place* of the city, it is more proper to refer it to the temple. In favour of the second explanation are : 1. The usage of the Hebrew language, in which the temple is called *מקדש קדוש, מקדש מקדש place of holiness*; hence in the New Testament also *τόπος ἅγιος*, or *ὁ τόπος οὗτος*, Matt. 24: 15. Acts 6: 13, 14. 7: 7. 21: 28. — 2. The probability that their sittings were held in the building of the temple. Thus Lampe, Maldon., and others. But at the same time it must be remarked that had the city or the temple been designed by *τόπος*, the pronoun demonstrative could not properly have been omitted. It might be more advisable therefore, especially since *τόπος* stands in such close connexion with *ἔθνος*, to assume with Bengel that it was a proverbial expression used to designate the whole of the country. It is used in genuine Greek also to mark certain boundaries. Xenophon, Anab. 4. 4. 2: *ὁ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἑσπέραν*. The Aethiopic version has in this place *ጠጠር*, which in that language properly signifies the country, but is also found in the sense of *place*. *ἄρτειν*, which with propriety can be applied to *τόπος* only, is connected with *ἔθνος* instead of *ἀπολλύειν*, per zeugma.

V. 49, 50. The demand for hostilities had probably become a more general topic of debate in the council. The party favourable to Jesus may have raised many objections. Caiaphas the president of the Sanhedrim now spoke. He was a man, to whom, as a Sadducee, Acts 5: 17, the protection of religion could not have been a matter of the least regard; but in whom also, as a Sadducee, there must have been the least fear of the Divine in Jesus. He undertakes to

put the others right; and, under the guise of a hypocritical speech, pretending that his only purpose was to act for the weal of the community, he decides in favour of the death of that person whom they had set forth as a disturber of the peace.—The clause ἀρχιερεὺς ὡν τοῦ ἐνιαυτοῦ ἐκείνου, 'being the high priest that same year,' might lead to the supposition that John designed to represent the high-priesthood as alternating or transferrable. Such was not the case however. It was transmitted as an inheritance to the first-born. We may consequently suppose with Melancthon that this circumstance was mentioned by John for the purpose of showing the high regard of Caiaphas at that very time; or with Bengel and Benson we may assume that he wished to direct attention to the fact that Caiaphas was high-priest in the memorable year of the Saviour's death; or finally, we may adopt the view of Calvin, Lampe and many others, who assume on the authority of Josephus, Antiq. 18. 3, that at that period the dignity of high-priest had been frequently transferred from one to another in compliance with Roman caprice, until it came into the hands of Caiaphas who had ability sufficient to maintain it for ten years successively.—Ὅν οὐδ' οὐδέτις— an oblique address, to which Olshausen not improperly compares *τί ἐμοὶ καὶ σοί*;

V. 51, 52. The words delivered by the high-priest may be taken in another sense than he designed, and they would then actually express in a very significant manner the high end of Jesus' death. This consideration did not escape John. It may be that the Evangelist, noticing the higher significance which these words might so easily be seen to contain, was led to see in the expression the acting of a higher hand; or it is possible that Providence, by an especial arrangement of relations, caused that man to give utterance to an expression that involved that higher sense which subsequent meditation should find therein, and reflect upon for the strengthening of its faith. Still the clause ἀρχιερεὺς ὡν τ. ἐνιαυτοῦ

ἐκ. 'being high priest that same year' is remarkable. Here again, as Bengel and Benson do in v. 49, we might lay upon τ. ἐνιαυτοῦ ἐκ. the emphatic force, "because he was high-priest exactly in that memorable year." But then such an explanation would not allow that any causal-connexion was contemplated by the Evangelist between that prophecy and the office of high-priest. That such connexion was supposed, however, can scarcely be a matter of doubt to correct exegetical feeling, more especially as προεφητεύσεν does not form any antithesis to ἀγ. ἐνιαυτοῦ. Among recent commentators it is assumed by Kuinoel, Paulus and Lücke, that John followed a popular belief inculcated by the Rabbins, which represented the high-priest, as such, as being in possession of the prophetic gift. Lücke says: "The difficulty in that remark of John vanishes, when we reflect that he spoke in accordance with the mode of thought current at that time, failing to distinguish the immediate from the mediate, the accidental from the necessary, and confounding with the original sense the double sense then first introduced into the words of the high-priest by his interpretation; and that the prophecy thus forced upon the faithless Caiaphas will admit of no other explanation than from the popular mode of representation prevalent at that time—a mode conformable to the Old Testament—which considered the prophetic gift as a necessary concomitant of the high-priest's office." Were there now no other reason why we should hesitate to adopt this view — although even the rationalist would not find it easy to point out any thing in John which he could consider as the offspring of a popular superstition propagated by the Rabbins—it were still necessary to observe that the existence of such a common mode of representation respecting the prophetic gift as connected with the office of the high-priest cannot be proved. Appeal has been made to those passages of the Old Testament which speak of the decisions made by the high-priest with the Urim and Thummim; but

these prove nothing whatever in reference to *the gift of prophecy*. For, from the fabulous view of this thing as set forth by the Rabbins, as well as from Philo and those who have made researches into Christian antiquities, (as Jahn,) we learn that the Urim and Thummim were things which made known the future in an external manner, and which consequently the high-priest had to handle in an outward way when he wished to learn any thing about the future. Nor is the case altered even if we suppose with Maimonides that a higher illumination *at the same time* accompanied that act. In addition to all this, the Rabbinical writings do not furnish the least trace of that mode of representation which is alleged to have been current among the people. In the interpretation of this verse, therefore, we must adhere to the position that John was convinced that *because* Caiaphas was at the head of the Jewish worship God had led *him* to utter that saying ; and that for the same reason a prophecy uttered by *this* man, as if it were against his will, must appear to be of peculiar weight and significance. Olshausen supposes the meaning of John to have been not that God did indeed necessarily connect the gift of prophecy with the office of the high-priesthood, but that he *frequently* bestowed this distinction upon those who filled that important office.—Τὸ ἔθνος, the Theocratic people ; yet not these alone but also τὰ τέκνα τ. θεοῦ τὰ διεσκορησιμένα, ‘the children of God that were scattered abroad.’ Calvin : qui in seipsis vagae erant ac perditae oves, in pectore Dei erant Dei filii. ‘Those who were in themselves wandering and lost sheep, but were in the breast of God the sons of God.’ Euth. : καὶ γὰρ ὁ Χριστὸς πρόβατα αὐτοῦ ταῦτα προσηγόρευσεν ἀπὸ τοῦ μέλλοντος διεσκορησιμένα δὲ, τοῖς διαγόροις περὶ θεοῦ δόγμασι, παρὰ τῷ μὴ ἔχειν πομένα καλόν. ‘Christ calls these also his sheep by anticipation. But they were scattered abroad, with varying opinions concerning God, because that they had no good Shepherd.’

V. 53, 54. *Earth.*: Καὶ μὴν καὶ πρότερον ἐξήγουν αὐτὸν ἀποκτεῖναι, ἀλλὰ νῦν μετὰ συμβουλῆς καὶ σκέψεως ἐκίρωσαν τὴν γνώμην. 'Formerly indeed they had sought to kill him; but now they ratified their purpose with counsel and deliberation.' Jesus was in all probability advertised of these proceedings of the Sanhedrim through the friendship of Nicodemus and Joseph of Arimathea. He withdrew with his disciples to Ephraim, a small city situated about two miles from Jerusalem, in a waste country which was called the desert of the tribe of Judah.

V. 55, 57. *Χώρα* means the land around Jerusalem. It was necessary for all who had been defiled to purify themselves by various sacrifices and other rites before the arrival of the Paschal Feast; see Targ. Jon. on Num. 9: 10. This is what we are to understand by ἀγνίσκειν *to purify themselves*. There were also many other preparatory measures to be attended to previous to the commencement of the Passover; Talm. Tr. Shekalim, c. I. ed. Wülfer, p. 15—The attention of the people was still more strongly attracted towards Jesus on account of his last miracle. They crowded together in the fore-court of the temple where he had appeared on other occasions, and anxiously inquired whether he were not coming to the feast. It is difficult to determine whether τί δοκεῖ ὑμῖν *what think ye*, in connexion with what follows constitutes but *one* question, as the Vulgate, Aethiopic, Erasmus, Bengel and others, suppose. The meaning then were: "what think you of the circumstance that he does not come to the feast?" This exposition is defended by Lücke also, on account of the strong negation οὐ μὴ, and because it is easier for the Aor. conjunct. to stand for the present than for the future. This is indeed very fair, and the objection urged against it viz. that on such supposition the conclusion formed in reference to Jesus' not coming would have been a week too early, that is a week before the feast, comp. 12: 1, is not of sufficient force to invalidate it, because when the mind is

stretched in earnest expectation of any thing, it is not unusual for it to form too hasty conclusions. An objection of greater weight against it is the ordinary use of *τί δοκεῖ σοι*, which forms a sentence in itself, together with a preliminary question. On the contrary, however, the other explanation is by no means inadmissible, but has much more to commend it than the former one. It is the view adopted in the Syriac, Arabic and Persian versions, as well as by Chrysostom and Beza: "What think you?—that he will not come at all?" We find *οὐ μὴ* employed in a question to which an affirmative answer was expected in John 18: 11. Comp. also Rev. 15: 14. But why might it not then be comprehended in one question thus, and mean, "Think you still that there is no doubt whatever of his coming?" for then its proper force of a strong negative would be given to *οὐ μὴ*, which in Classic Greek never occurs either in a question or in a dependent sentence. Comp. Winer, 3d Ausg. s. 424. So far as the conj. Aor. is concerned, even this may indeed be taken in the sense of the future rather than as a designation of something past. The more that feverish expectation of Jesus' arrival increased, the greater appears to have been the reason for that high enthusiasm with which according to 12: 12, Jesus was received by the Jerusalem multitude, *ἄγλος*; see Matt. 21: 10. Here in the 57th verse the Evangelist now gives the occasion of that question.

CHAPTER XII.

THE facts related by John from this chapter onward accord more fully with those narrated by the other Evangelists. This demands of us more historical and chronological comparison. But nevertheless even this part of the Evangelic

history is also encumbered with great difficulties ; see what is said on difficulties of this character in the remarks on 18: 1. Such is the case also with the commencement of this part of the Gospel. The other Evangelists state that Jesus abode somewhere in Judaea, Matt. 19: 1. Mark 10: 1. From there he entered upon a journey to Jerusalem in company with his disciples, Matt. 20: 17. Mark 10: 32, passed through Jericho, Mark 10: 46, Luke 19: 1, where he tarried over night with Zacchaeus, proceeded on in the morning, and in the evening came into the environs of Bethany, Matt. 21: 1. Mark 11: 1. Luke 19: 29 ; he there sent for the ass which was to serve for his entrance into Jerusalem, a great multitude of people collected around him, by whom he was welcomed with words from the Messianic psalms. When he entered the gate which lay near the temple, he forthwith went into the temple itself and drove out the merchants, and in the evening he went again to Bethany for the purpose of spending the night there, Matt. 21: 17. Mark 11: 11. [According to Mark, Christ purified the temple upon the following day]. On the next morning he returned to the city, where he daily entered into the temple and taught during the continuance of the feast, Luke 19: 47. 20: 1. John states that Jesus continued in the vicinity of the village of Ephraim, in the waste of Judaea, that he came one evening to Bethany where he partook of an evening-meal with the family of Lazarus. The Jews of Jerusalem learnt that he was there and on the next morning they went out to meet him ; he mounted upon the foal of an ass, the people sung praises unto him, and thus he entered the city. After he had exhibited himself there for a time before the people and taught them, he again withdrew, 12: 36. In regard to the day of his entrance it is to be observed that the feast commenced upon Thursday evening. If now we reckon in Thursday to the six days before the feast, and regard the day *after* his arrival in Bethany as the terminus a quo of the days to be enumerated, the re-

sult would be that Christ entered into Bethany on Friday. So, for example, Grotius and Lücke. The ancient Church reckoned in the day of his arrival as the first of the six days before the feast, so that Christ arrived at Bethany on the Sabbath, the evening before Sunday, and on the following Sunday, (palmarum *palm-sunday*,) entered into Jerusalem. This supposition has the more in its favour, since in that formula $\pi\rho\acute{o}\ \epsilon\grave{\xi}\ \eta\mu\epsilon\rho\acute{\upsilon}\varsigma$. the day on which the thing took place is always regarded as the terminus a quo; see the remarks on v. 1. Grotius prefers to adopt Friday because he supposes that Christ would not have travelled on the Sabbath; but, as Lampe has shown, it is not difficult to remove this objection. The same difficulty would exist were we to assume Friday as the day of arrival; for his entrance into Jerusalem must then have been on the Sabbath, $\tau\eta\ \epsilon\pi\alpha\upsilon\rho\mu\acute{\iota}\omicron\nu$ according to v. 12. Or should we suppose with Lücke that $\tau\eta\ \epsilon\pi\alpha\upsilon\rho\mu\acute{\iota}\omicron\nu$ is to be taken in a wider sense, and marks Sunday, and that Jesus therefore spent the Sabbath in Bethany; still we should be at least obliged to concede that the visitors from Jerusalem (v. 9) travelled on the Sabbath to Bethany, which lay more than a Sabbath day's journey distant from the metropolis. Some, as Paulus and Schleiermacher, regard the variation in the two narratives as being so very great that they think it necessary to assume two entrances into Jerusalem, on two successive days. But then the differences in the narrations are so unimportant, the points of accordance are so great; and a double solemn entrance would have been so little adapted to the design of Christ, that we cannot persuade ourselves to accede to this view. Why might we not be permitted to assume that the other Evangelists, to whom the history connected with Lazarus was perhaps not accurately known, passed over the short continuance of Jesus with him, and therefore related as having taken place in a journey that which occurred on his way to the feast? As respects the place whence Jesus started on the whole journey, there is

properly no diversity between John and the rest of the Evangelists ; for the former does not expressly assert that Jesus came from Ephraim to Jerusalem. Jericho was situated not far from Ephraim. Jesus had therefore probably made small tours from Ephraim into the surrounding country, and in one of the same he turned aside to Jerusalem.

Another question to be decided in this section of the gospel history is that which we have already incidentally considered on 2: 17, viz. whether the washing of the feet here attributed to Mary is the same action related by Matt. 26: 6 and Mark 14: 3; and whether it is the same fact of which Luke also speaks, 7: 36. Origen, Euth., Lightfoot, Wolf and others, suppose that Matthew and Mark have reference to a different fact from that of John. But that they had not is evident ; for the difference between their account and that of John properly consists only in the circumstance, that their narrative is less minute and specific, and that they place the point of time one day later. But these slight inaccuracies can be sufficiently explained on the supposition that their accounts were derived from second hand. When they say that the entertainment was given in the house of Simon the Leper, this is no direct contradiction to the account of John ; for we can easily conceive that this Simon was a relative of the family that lived with him, or that he was the owner of the house. It is more difficult to determine in reference to Luke 7: 36, which is by Schleiermacher regarded as identical with the fact here related. The occasion and purpose of anointing the feet are different there ; but as he who gives the entertainment is there also called Simon it might seem very natural to identify this fact with that. On the other hand, however, even if we should not lay much weight upon the chronological position of the narrative in Luke, there are many other things to be said against such identification. The act of anointing the feet, as a special proof of affectionate reverence, has in it nothing of an unusual character, nothing

which might not have been repeated in the life of Christ. That Christ expressed a *similar* assurance of his satisfaction, we might expect from the nature of the case. Besides the variation in the chronological arrangement, an essential difference is to be justified on the ground that Matthew, Mark and John (v. 7) represent that anointing as having a reference to his approaching death. And moreover, the ethico-religious application of the fact is entirely different in Luke; so that at last we find the only circumstance which remains in favour of the identification of both accounts is the fact that in both cases he who gives the entertainment is called Simon. But not to urge the consideration that according to the three Evangelists Simon was not properly the giver of the entertainment, but simply the master of the house; yet the name of Simon was so generally spread among the Jews as not to allow us to build with much certainty upon such a coincidence of names. And besides, one cannot feel disinclined to adopt the conjecture of Lücke, who supposes that Matthew and Mark, if they received their accounts through tradition, improperly inserted the name of Simon into their narrative, by a mixture of the fact related by Luke and of that related by John.

V. 1—3. Kype supposes that *πρὸ ἑξ ἡμερῶν τ. π.* is an elliptical mode of expression for *πρὸ ἑξ ἡμερῶν πρὸ τ. π.*; but it is rather a concise way of speaking for *ἑξ ἡμέρας πρὸ τ. π.* Thus also in the LXX Amos 1: 1. 4: 7. 2 Macc. 15: 36. Lucian, Pseudomantis c. 46, *πρὸ μιᾶς δὲ τοῦτο τοῦ θεοπιζέειν ἐγίγνετο*, 'this happened one day before the oracular prediction;' see other examples in Wetstein and Kype. *Πρότερα* is used in the same way by Thucydides, Hist. i. II. 34, *triduo ante*. The idiom is the same as the Latin *ante diem tertium calendas*, in *ante diem*, *ex ante diem quintum calendas*. Münter found this same usage of language in Greek inscriptions, *Symb. ad interpr. ev. Ioh. ex marm.* p. 23. *Ἀπὸ* is employed in like manner with regard

to space, 11: 18. On the origin of this mode of expression see Winer 3 Ausg. s. 459. — If the day on which Christ arrived at Bethany was the Sabbath, the *δείπνον* *supper* was probably the meal with which the Jews were accustomed joyfully to close their Sabbath. Jesus, who so frequently withdrew to Bethany, no doubt frequently spent the night with this family. Here also Martha is the attendant, and performs as in Luke 10: 38, the outward service. The Evangelist mentions that Lazarus sat with them at table, in order to show that he had recovered perfect life and health again. — Whilst Martha here, as well as in Luke x. is prompted by her love to the Lord to undertake the performance of the external service, in both cases Mary surrenders herself to her full feelings of affectionate attachment to his person. Her love may have been rendered more lively and intense on account of her brother's resuscitation. She possessed a large quantity of costly ointment. In order to testify her thankful love, she sacrificed it all. Among the ancients it was customary to wash the feet before partaking of an entertainment; and with this, anointing of the feet was also frequently connected. This is mentioned in Talm. Tr. Menahoth, f. 85. 2. Affectionate children particularly, were accustomed to perform that menial office for their parents; so Aristoph. *Vespæ*, v. 605: *καὶ πρῶτα μὲν ἡ θυγάτηρ με ἀπονίξῃ καὶ τὸ πόδ' ἀλείψῃ καὶ προσκύψασα γιλήσῃ*, — precisely like Luke 7: 38. In the course of the meal also, before the dessert was served up, crowning and anointing were practised, among the Greeks at least, Athen. *Deipnos*. XV. 10. Comp. thereon Casaub. *Exercitt*. XIV. 13. Cleric. ad Matt. 26: 7. — Matthew and Mark make mention of the anointing of the head; in Judæa this also was a sign of very high respect which was upon certain occasions shown to the Rabbins; see Lightfoot on Matt. 26: 7. Mark 14: 3. Such was the case also at Grecian entertainments. Athenæus quotes the following from Archestratus: *αἰεὶ δὲ στεγάνοισι κάρα παρὰ δαῖτα*

πυκάζου, καὶ στακτοῖσι μύροις ἀγαθοῖς χαιτην θεράπειε. Among all fragrant ointments that of the Nardus plant was esteemed the most precious and cost the most, Plin. Hist. Nat. XII. 12. According to v. 5 it might have been sold for 300 denaria, about \$41. Πιστικός or πειστικός, properly *persuasive*, and thence *genuine*. Theophylact: ἄθολος καὶ μετὰ πίστεως κατασκευασθεῖσα 'genuine and prepared with good faith.' The Syriac is (ܢܪܕܘܢܐ ܚܝܠܐ) *choice spikenard*;

the Arabic ناردین نکی *pure spikenard*. So most of the moderns. Pliny makes a distinction between nardus sincera and pseudonardus. See the same term. tech. in Mark 14: 3. Consult Winer on the word, N. T. Gram. 3 Aus. s. 86.

V. 4—6. John does not permit this opportunity to pass without mentioning a characteristic trait of Judas. The chief error of this man was an undue attachment to earthly things; he was probably induced to associate himself with the Redeemer on account of his earthly hopes respecting the Messiah; see the remarks on 6: 64. He who had already stolen from the common fund of the disciples of Jesus, was offended that Mary had not thrown the proceeds of her spikenard into the common treasury, if she wished to give an evidence of her love. Under an objection of ostensible worth, however, he concealed his true motive and disposition. According to the other Evangelists the disciples generally made the same objection. It is probable that some of them who had no wicked intentions, merely assented to Judas after he had uttered that censure. Γλωσσόκομον, originally a case wherein were placed the mouth-pieces of flutes, γλωττίδες τῶν αὐλῶν; it was afterwards applied by Plutarch to a small box of trinkets or jewels. In the Rabbins also we find אקקבילא *a small box*. Phrynichus observes that in the more refined dialect it was called γλωττοκομῆιον.—Βαστάζειν means *to take away privately*. See Josephus Antiq. l. 8. c. 2, where one prostitute who appeared before Solomon, says of another,

βαστάσασα τοῦ μόνον ἐν τῶν γονάτων πρὸς αὐτὴν μεταφέρει ; for other examples consult Wolf and Kype. Thus the Aethiopic version ; also Deyling, Elsner and Wolf on this passage. Meanwhile however we may adhere to the ordinary signification of the word as given in the Syriac, Arabic and Persic versions—Judas had the money under his charge and carried it. In this case John would leave the reader to infer the rest. *Τὰ βαλλ* ; contributions made by the disciples and other pious adherents to the cause of Christ, and by Jesus himself.

V. 7. Christ does not here look upon the external of the act, but appreciates in Mary that disposition which gave birth to such an act—a disposition that was adapted to make great sacrifices of love. Always meditating upon his death, but more especially at that time when it was near at hand, Jesus attributed to this act of love a higher sense—even a reference to his death. The dead were embalmed ; so, says he, I have received, as it were by anticipation, the consecration of death.

V. 8. Certain offices of love, or rather certain proofs of love, are to be performed on some extraordinary occasions only, and hence they must not be judged of by the common standard of judgment. He means to say, the one should be done and the other ought not to be neglected.

V. 9—11. On the very same evening intelligence of the arrival of Jesus was spread abroad in Jerusalem. The miraculous resurrection of Lazarus had already produced great excitement upon the public mind. Hence they flocked to the village in the evening yet, for the purpose of seeing Jesus ; as well as him who had arisen from the dead. But the rulers were still so hardened that they even formed designs of removing Lazarus out of the way. *Βουλευέσθαι* does not here mean to determine, but to consult, to advise. On *ἀρχιερεῖς* see on 7: 32. Probably this was a plot of a few private persons, of Sadducee priests, who formed designs against Laza-

rus, because they were so averse to a belief in the resurrection.

V. 12, 13. Even before the arrival of Jesus the visitors at the feast were very much excited to know whether he would actually be there, 11: 56. On Sunday morning information was spread among them that he had really come. It was determined to give him a grand reception. Impure hopes may have prompted it in part—they may have expected that if such a public and such a general proof of attachment were exhibited, Jesus might be induced to appear openly as the Messiah. A great multitude therefore went out to meet him with such demonstrations of honour as were usually shown to oriental kings; 1 Macc. 13: 51. 2 Macc. 10: 7. Targ. on Esth. 10: 15 says, “when Mordecai came out of the king’s gate the streets were strewn with myrtle, and the courts covered with purple.” Herodotus says in the march of Xerxes to Europe, l. 7, c. 54. : *θυμῆματά τε παντοῖα ἐπὶ τῶν γεφυρῶν καταγίζουρες, καὶ μυρσίνῃσι στορνύντες τὴν ὁδόν.* A great many palms grow on the way from Jerusalem to Jericho. From these trees they broke off blooming branches and strewed some in the way; some also carried bunches of blossoms, *לֵבְנָיִם*, in their hands, as was customary at the celebration of the tabernacle and the dedication feasts, whilst they sung songs of praise. Here also they sung the same verses from the cxviii psalm, (v. 25 and 26,) which they were in the habit of singing at these feasts, and which had a Messianic significance. Since he who comes in the name of the Lord is he who comes with his authority, therefore the Representative of Jehovah is meant, the Messiah, as the highest theocratic king. *Ἰωσαννά* is the Heb. *יוֹסֵפֶת*.

V. 14—16. Accompanied by the Jews who had gone to Bethany to see Lazarus, (this is the *ὄχλος* of v. 17,) Jesus on the next morning withdrew from Bethany and came to Bethphage—a row of houses on either side of the public way,

(Mark 11: 4 *ἀμφοδος*,) surrounded by fig-trees, still seen by Rauwolf—at the foot of the Mount of Olives, very near to Jerusalem. The multitude that went to meet him had probably come about thus far. Seeing the favourable disposition of the people towards him Jesus concluded to avail himself of this in order to make a permanent impression upon the disciples, when they should afterwards reflect upon the manner of his entrance into Jerusalem. That he was the Messiah, and the nature of his Messianic character—these are what he wished to impress deeply upon the disciples' minds. The prophet Zechariah, 9: 9, had described the arrival of the Messiah as that of a peaceful king who felt interested in the welfare of his people—who would enter into the metropolis of his kingdom riding upon an ass. The ass was an animal used for riding in the time of peace, whilst the horse was employed in times of war, Hos. 14: 4. Prov. 21: 31. Jer. 17: 25. The Spirit of God, therefore, had conceded to the prophet an insight into the nature of the Messianic kingdom; and although in the annunciation of that prophecy he may not have had in his eye the historical facts of Christ's entrance into Jerusalem upon an ass, still his declaration was a prophecy in so far as it recognized the true nature of the Messianic kingdom. In order, now, to lead his disciples to the consideration that the prophetic view of Zechariah in regard to the condition of the expected Deliverer was fulfilled in him, the Redeemer chose that very mode of entrance. The other Evangelists give us some of the remarkable individual circumstances under which Christ obtained the ass. The mode of narration adopted by John does not give prominence to these—he merely abbreviates. — Not until after the glorification of Christ did the Apostles receive the Spirit; not until after this illumination did they clearly perceive that the inward allusions and ends of the preparatory means of salvation were to be and were fulfilled.

V. 17, 18. Two different ὄχλοι *multitudes*, are here spoken of; that mentioned in v. 9, and that in v. 12.

V. 19. Ἐρχεσθαι ὀπίσω τινός, רַחֵם רַחֵם, *to adhere to any one*. Chrysostom supposes that this was spoken as if in joy, by the Pharisees who were favourably disposed towards Jesus. But had John designed this we can hardly suppose that he would have called them simply οἱ Φαρισαῖοι *the Pharisees*. The remark of Euth. is better: μίμφοιςταί ἑαυτοῖς, ὅτι οὐκ ἀνύουσιν οὐδέν διὰ ῥαθυμίας, 'They accuse each other for their want of prompt and energetic action.' The sense rather is—since the people adhere so determinately to Jesus, the commands given to show where he is, and to seize him, 11: 57, are of no avail. They design therefore to take measures more effectual.

V. 20—22. In as much as Christ proceeded from the Mount of Olives over the brook Kidron to the temple, taking the shortest way he probably ascended Mount Moriah and entered into the temple immediately through the golden gate; and here, according to Matthew and Luke, he drove out the sellers and buyers. But the circumstance here related by John could not have occurred upon the same day, for in v. 36 the Evangelist adds that Jesus did no longer appear openly after having said what is given. The other Evangelists, however, communicate to us still other discourses of Christ in the temple. Consequently what here follows seems to have taken place some days after his entrance. Ἕλληγες were properly Greeks, not as Semler supposes, Jews of the Grecian διασπορά; for these latter were called Ἕλληγισταί. They were probably proselytes. Such appears to be the case from the manner in which they are spoken of, "those who were accustomed to go up to the feast;" for the present tense has this force. Yet they were not קְרָי רַחֵם, that is, such as had subjected themselves to circumcision, sacrifices and all the Jewish requisitions, for these could hardly have been cal-

led "*Ἕλληνες Greeks*; but they were *רַבֵּי טַרְטָר*, Proselytes of the Gate, who obligated themselves to obey the seven Noachian commands, so called. In the time of Christ a great number of Pagans attached themselves to Judaism when they found that the necessities of their hearts could never be satisfied with Heathenism. In his Satires, Juvenal speaks contemptuously of the Judaizing Romans, Satyr. XIV. 100 sq. and Seneca even says that so many of them had passed over to the Jewish worship, *ut (religio judaica) per omnem jam terram recepta sit, victi victoribus leges dederint* 'that the Jewish religion was adopted throughout all the earth; the conquered gave laws to the conquerors.' Such *προσούμενοι τὸν θεὸν proselytes of the gate* were, as is shown by the Acts of the Apostles, peculiarly adapted to receive religious instruction; for it was their inward longing after divine things which had led them to the adoption of Judaism. Hence they also wished to become personally acquainted with the great Prophet of whom they had heard so much said in those days. Their application to Philip may have been accidental; or perhaps they knew that he was from Galilee. Philip was aware that Christ never willingly satisfied mere prying curiosity. Uncertain whether the Lord might not be offended, he first consults with Andrew in reference to it.

V. 23, 24. We must here decide whether these words were spoken by Christ immediately in answer to that question, or whether they were spoken to the Greeks immediately on their arrival, or finally, whether they were addressed to the disciples after having had some conversation with the strangers. The last supposition seems in all respects the most favourable. Christ's answer is certainly connected with what precedes. Like the fruit which the Redeemer saw among the Samaritans, and which led him to the consideration of his final end which was not far distant, and of the fruitful harvests which would then be gathered, 4: 35—38; so in this case also he is led to look upon these heathen hungering af-

ter salvation as the first fruits of that abundant harvest which his death would produce. Calvin: *ac si dixisset notitiam sui mox spargendam fore per omnes mundi plagas.* Theod. Mopsuest: *καιρός, φησὶν, λοιπὸν ἔστιν ἐπὶ τὸ πάθος ἔλθειν πάντων πεπληρωμένων. Εἰ γὰρ μέλλομεν τούτοις ἀπειθῶσι προσεδρεύειν, ἐκείνους δὲ καὶ βουλομένους μὴ προσέσθαι, ἀνάξια τῆς ἡμετέρας ἔσται ταῦτα κηδεμονίας. Ἐπεὶ οὖν ἐμελλεν ἀφήσειν τοὺς μαθητὰς ἐπὶ τὰ ἔθνη, λοιπὸν εἶναι μετὰ τὸν σταυρὸν, ὁρῶν δὲ αὐτοὺς προφηδῶντας, φησὶ, Καιρός ἐπὶ τὸν σταυρὸν ἔλθειν.—* *Ἰνα* is not the adverb *when*, but it marks the final end, "the time when he must be glorified."

V. 24. The seed of grain falling into the earth and mouldering there—an unambiguous allusion to the manner in which that glorification was to take place. Through death unto life—this is the great Law which runs through all things in the realm of grace as well as in the realm of nature; it is first fulfilled in the Head, and then also in all the members. Comp. v. 32. Ammonius: *μὴ θορυβεῖσθε, ἂν ἀποθάνω· τότε γὰρ μᾶλλον αὔξει τὸ κήρυγμα καὶ οἱ ἐξ ἔθνῶν πιστεύουσιν.* 'Be not troubled that I should die; for then preaching shall the rather be increased, and converts from the heathen shall be multiplied.'

V. 25, 26. Whilst the Redeemer was speaking in this wise of the necessity of his own personal sacrifice, he could not avoid recurring at the same time to the fact, that the same law of self-denial was obligatory upon the disciples. *Ψυχή*; like *ψῆξ*, meaning both *self* and *life*. The Evangelists use the expressions *ἐαυτὸν ἀπολέσαι*, and *τὴν ψυχὴν ἀπαλείψαι*, interchangeably, Matt. 16: 25. Luke 9: 25, comp. the Greek *φιλοψυχεῖν*. *Φιλεῖν*, like *amare*, is used to denote a natural inclination; *ἀγαπᾶν*, like *diligere*, to mark a rational determination. This distinction is, however, by no means strictly adhered to by John; comp. 3: 35 with 5: 20 and 21: 15. The supplementary member is so constructed

as to render it necessary to take *ψυχή* in the sense of *soul*. As in Luke 14: 26. (Matt. 10: 37,) so here *μεσεῖν* is not used absolutely but comparatively, and in accordance with a usage of the Heb. language it indicates a less valuation of any thing; so Mal. 1: 3. Rom. 9: 13. Prov. 13: 24. *Ζωογονεῖν* in Luke 17: 33 affords the most beautiful explanation of *γυλάξει*. These great words of the Redeemer imply that the natural life, and even the very being of man is nothing worth, until it has gone up into a higher life and become glorified in it; —until this takes place it can never enter into eternal life. To this natural life of man, however, belongs at the same time a self-seeking adherence to it whenever it is to be sacrificed for eternal interests; Christ's words therefore also teach that his disciples should never hesitate a moment to sacrifice their natural physical life when it comes in conflict with eternal ends. "*Οπου εἰμί*, the present as the designation of a certain future, e. g. John 14: 3. The *τιμή* *honour*, consists in a participation of the *δόξα* *glory*, of the Son.

V. 27. Whilst the Redeemer surveys the happy consequences of his Passion, the thought still forces itself upon him, how great would be those sufferings which were necessary to bring about such glorious results. Human infirmity struggles against them; but the consciousness of the divine calling is stronger than the demands of human weakness. Thus the Saviour shows, that whilst his disciples also should not with cold Stoicism suppress their human feelings of sorrow, neither should they suffer themselves to be deterred by them from the performance of their duty. Chrysostom: *ὡς ἂν εἰ ἔλεγε, κἂν ταρατώμεθα κἂν θορυβώμεθα, μὴ φήσωμεν θάνατον, ἐπεὶ καὶ νῦν ταραττόμενος οὐ λέγω ὥστε φηγεῖν (δεῖ γὰρ φέρειν τὸ ἐπιόν) οὐ λέγω, Ἀλλάζον με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ τί; Πάτερ, δόξαπόν σου τὸ ὄνομα. Καίτοι τῆς ταραχῆς τοῦτο ἀναγκαζούσης λέγειν τὸ ἐναντίον λέγω.* —The two questions are necessarily very closely connected together: "Shall I as it were say, Father, deliver me from

this hour?" We cannot determine exactly to what *διά τοῦτο* refers. We might supply: *δι' αὐτὸ τοῦτο ὀταράττει με*. Euth.: *διά τοῦτο ἐτηρήθην ἕως τοῦ νῦν καιροῦ, διά τὸ ἀποθανεῖν ἐν τούτῳ*. The prayer *πάτερ, δόξασον κ. τ. λ.* takes the place of *πάτερ, σῶσόν με*. The words do not involve a direct reference to the glorification to be obtained by dying upon the cross, as Chrysostom supposes; for the Redeemer does not pray directly for this. More properly with Bengel might we mentally add, *quovis impendio mei, quoquo modo*. It is therefore entirely like "Thy will be done!"—On *ὄραμι τ. θ.* which is like *δόξα*, see on 1: 12. Thus all the painful feelings of the Redeemer were resolved into the one holy wish, that the Father might be glorified.

V. 28—30. God makes a public declaration that he has heard the prayer of his holy Messenger. The sense of the address is: "thy whole appearance upon earth has thus far been a manifestation of my glory, and it shall be such still farther." It may here be asked in what manner this voice was conveyed to Christ and the by-standers? Since the time of Grotius it has become customary for commentators on this fact to refer to what is related by the Rabbins of the *בִּיקְרָה*, that is, the daughter of the voice. For they say that since the gift of prophecy ceased with Malachi, God communicated instructions and revealed the future through the *בִּיקְרָה* as a lower degree of prophetic inspiration; see Talm. Tr. Sanhedr. We are then to inquire here how this daughter of the voice was communicated, and what is the etymology of the word. Many late writers, as Kuinoel, Paulus and Lücke, suppose that by the term voice nothing more is meant than thunder, or some other natural sign; or perhaps some extraordinary saying accidentally uttered by man, to which a meaning was attached according to the circumstances of the case, and that this signification was then denominated "the daughter of the voice, i. e. the explanation of the omen;" see Lücke on the passage, and Paulus, *Comm. zu den Evv. Th.*

I. s. 348. In this place therefore Lücke-remarks : " When Jesus had closed his prayer with the words, ' Father, glorify thy name,' it thundered ; Jesus and those in a like frame of mind with him regarded this as an answer to his prayer, and gave it the Bath Kol, (the explanation,) ' I have glorified it, etc.' Others who were not in a devotional frame, although present, neither heard nor saw any thing except the outward sign." If, now, in the adoption of this view, we should proceed upon the supposition that it thundered at the moment it did by a particular divine appointment, then such an explanation would not infringe too narrowly upon the worth and credit of the Evangelical record. Yet we cannot consider this view as well grounded. For it must be observed in the first place, that of the many Rabbinical passages which treat of *the daughter of the voice*, no one would seem to teach that the Rabbins meant thereby thunder, or any other phenomenon of nature, in the *explanation* or significance of which they placed a divine answer to them. On the contrary, in every one of the extracts adduced, an actual voice is spoken of ; see Vitringa, Obs. Sacrae, P. II. l. VI. c. 9; 10. Meuschen, Nov. Test. ex Talm. illustr., and also the treatise of Danz entitled, De inauguratione Christi, p. 445 sq. Buxtorf, Lex. Talm. s. h. v. The passages given by Lightfoot ad. Matt. iii. are the only ones which can render any support to the view just given. In those we are told that the Bath Kol was imparted by certain ominous words accidentally uttered by men. Let it be remarked, however, that even here there was a *voice*, and most probably it was supposed in those cases that *God spoke through* those men, just as when Augustine heard the words tolle, lege ! An actual voice is moreover spoken of in those extracts given by Buxtorf from the Chaldee Paraphrasts, in the narrative of Paul's conversion in the New Testament, and also in the vision of Peter, Acts 9: 7. 22: 7. 10: 13, 15. The same is true also of the earliest narrations of the Christian church, as the voice which Poly-

carp heard; see Ep. de martyr. Polyc. c. 9. It is well known too that Josephus speaks of divine φωναίς voices, Antiq. XIII. 3., De bello Jud. l. VII. 13. Thus we are led by a comparison of the uses of Bath Kol, to the supposition that in this case also an actual voice is to be understood. And besides, the text decides very definitely in favour of this view, for in v. 29 John plainly speaks in such a manner as if he had himself heard no thunder at all.—If then this history does not speak of a phenomenon of nature, but of an actual voice, the question arises whether it was heard by the external faculty of perception, or by the inward one? On the latter supposition we should have to explain the hearing here in the same manner that Theod. Mopsuest. explains the seeing in 1: 32, viz., that by an inward impression God produced in minds susceptible an internal perception of those words. This is the manner in which Maimonides represents the Bath Kol: קול ממשקבל ולא קול ממשק, 'an inward voice and not a voice of sense.' Yet this mode of explanation is improbable here; the mistake of those persons who heard nothing but thunder rather leads us to suppose that there was a voice perceptible by the outward sense. In the circumstance that some of the bystanders attributed that voice to an angel there is nothing remarkable; for, as Danz has shown, the Rabbins sometimes made angels the mediators to utter that voice of God. It is possible moreover that the people present heard the same voice that John did. But how shall we explain the fact that some supposed they heard nothing but a stroke of thunder? Their distance from the spot where Jesus stood may have prevented them from distinguishing the particular words, and may have enabled them to hear nothing but an indistinct noise, as it were of thunder. But then if that voice was very loud and thunder-like, it could not have been misunderstood by those who stood at a distance; and on the other hand, if it was very soft, so that those who were at a distance could not apprehend the words, they could scarcely

have deemed it to be thunder. In imitation of Chrysostom and Ammonius, therefore, it will be more proper for us to seek the ground of the different explanations put upon the voice in the different states of mind found in those who stood by. The *παχύτεροι, σαρκικοί* and *ράθυμοι* *the sluggish and carnal*, as Chrysostom says, and those also who had no higher Sense within—they did not hear any specific words; they heard nothing but an indefinite sound. And this is in accordance with the usual manner of making divine revelations to man; they are communicated just in the proportion that he is susceptible of receiving them. The case of Paul on his way to Damascus appears to have been one of a precisely similar character; for he himself heard an articulate voice whilst his companions could perceive nothing but an indefinite sound. On this supposition the apparent contradiction between Acts 9: 7 and 22: 9, vanishes. In the case before us, those who said that an angel spoke were perhaps distinguished from those who only heard a sound, by the simple circumstance that the former, without understanding the meaning of what was said, were yet conscious that words were uttered. John's design seems to have been to express a greater and a less degree of understanding in regard to the same thing.—The view adopted by Spencer, Vitranga and others, in respect to the Bath Kol, might here be maintained in connexion with the one just set forth. They suppose that there was a voice indeed, but one that proceeded as it were from the thunder; so that some apprehended the latter only, and others the former also.

V. 30. It might have been supposed that the Redeemer, on account of the great anxiety which he had previously expressed, for the pacification of his feelings stood in need of such an outward sign of assurance in reference to the divine support. But it was not so. This outward sign was only designed to strengthen the faith of the by-standers.

V. 31. The Redeemer now looks again with a more joy-

ful eye upon the future. The conception involved in *κόσμος world*, is explained on 1: 10. *Κόσμος οὗτος this world*, embraces all those who do not belong to the kingdom of Christ and cannot abide in him; therefore, all the ungodly. What is the *κρίσις judgment*, exercised over the *κόσμος world*? Calvin and Grotius compare it with $\epsilon\delta\epsilon\lambda\omicron\upsilon$, in *libertatem vindicare, recte constituere*, (but $\epsilon\delta\epsilon\lambda\omicron\upsilon$ has not this force directly); and Beza explains accordingly, *initium adest ἀποκαταστάσεως mundi, ejecto ejus usurpatore, sec. Act. 3: 21*. But as this signification cannot be shown to be contained in *κρίνειν* itself, so it is entirely inappropriate to the analogous passage in 16: 11. The ordinary force of the word is entirely adapted to the whole context here. When God judges wickedness objectively, his judgment is that of rejection; but the power of that which God objectively rejects must also perish subjectively, that is, in the world. Precisely in this way is *κατέκριτε* used in Rom. 8: 3, and *κέρριται* in John 16: 11. By his appearance in the world, by his last Passion and by his death, Christ realizes the highest *ὑπακοή*, Heb. 5: 8; and in so doing he breaks down the dominion of sin, the kingdom of God comes in with power, the rejecting judgment of God against wickedness is fulfilled, and the Saviour beholds Satan fall like lightning from heaven, Luke 10: 18. For if the power of the kingdom of evil is broken down by that great fact of redemption, then is the power of Satan also, who is the ruler over this kingdom, broken down with it. Comp. 14: 30. 16: 11. 2 Cor. 4: 4. Eph. 6: 12. 2: 2. *Βάλλειν ἔξω to deprive of a possession*, indicates the paralyzing of his energy, the overthrow of his dominion in the minds of men.

V. 32. After having expressed himself thus in regard to the overthrow of the hostile forces, Christ now makes mention of the happiness effects of his own agency. As has been already shown on 3: 14, the word *ὑψοῦν* has the double force of glorifying and of crucifying. We there observed that without doubt Christ designedly selected that word on

account of its double sense. Here also we suppose the double meaning to be involved; but here the elevation to glory is the predominant sense, whilst in 3: 14 and 8: 28 the elevation upon the cross seems to be the leading thought. Here, as well as in 6: 44, *ἐκλύειν* indicates the awakening power of Christ, through which, since the power of the kingdom of darkness has been broken by his sufferings and death, v. 31, he brings men in the first place into spiritual union with himself; and afterwards, as the final end of this union, (see above on v. 26, and 17: 24,) makes them partakers *with him* in his glorification. Whilst one portion of commentators give prominence to the former only, another part fix their whole attention upon the latter. On the passage we have this explanation of Morus and Kuinoel: *per doctrinam meam efficiam meos sectatores. Bucer: vos a terra attolletis corpus, ut summa cum ignominia moriatur, atque sic non modo dejecturos me, sed penitus extincturos arbitrabimini. Id tamen non efficietis, ut ea ipsa morte me sitis vere a terra exaltaturi et in coelum transmissuri. Unde misso paraceto, id primum, quod vos interimendo me conamini avertere, efficiam, nempe ut omne genus hominum me sequatur.*

V. 33, 34. John brings into view that side of Christ's expression which involved the signification of his being elevated upon the cross. The Jews understood what he said to be a general expression significant of death: equivalent to being raised up to heaven. This prompted in them the inquiry how such a declaration could be harmonized with the expectation that the Messiah would reign forever over the glorified earth; and inasmuch as they were themselves not able to reconcile the two things with each other, they were led to ask whether by the phrase *υἱὸς τ. ἀνθρώπου*, *son of man*, Christ might not perhaps mean some person different from the Messiah. In regard to the term *ὁ υἱὸς τ. ἀνθρώπου*, see on 1: 51. The Jews might easily have seen, and indeed they had already observed, that by the expression Christ designed none other than the

Messiah, even himself; but nevertheless they were uncertain in regard to it, because this designation of the Messiah was strange, and because it was full of mystery. It is somewhat remarkable here that Christ, although on other occasions he had so frequently designated himself by that epithet, does not call himself by that name directly in what he had just said so far as the relation goes. We are therefore led to assume on the highest grounds of probability, that John here abbreviates his narrative, and in this way omits to notice the fact that Jesus there denominated himself the Son of Man.

V. 35, 36. Instead of entering into a refutation of their individual errors, Christ here, as elsewhere, looks at their disposition and demands of them faith. — *Μεθ' ὑμῶν* instead of *ἐν ὑμῖν* is a gloss. *Ἐν ὑμῖν* may be most naturally explained like the Heb. בְּקִרְבְּךָ, *in your midst*. The ancient translators seem to have regarded it as a periphrasis for the dative, on which see on 11: 10. Christ himself is compared with the light of the day; his life time is the day for his contemporaries. As has been already intimated, this same application of the comparison of day-light is found in 9: 5. In the Biblical dialect *υἱός son*, is the mark of a dependent relation as intimate as that which subsists between the child and its mother. The same expression is found in Luke 16: 8. 1 Thess. 5: 5.

With these words John closes what he had to communicate of the public labours of Christ. The last days before his final end the divine Redeemer spent in quiet retirement with his disciples, to the end that, before his departure, he might impart to them still other germs of instruction, which should afterwards, under the fostering influences of the Spirit of God, be awakened to living principles within them. But before the Evangelist passes on to this part of his history, he subjoins some personal reflections on the labours and agency of the Redeemer. He is surprised at the stubborn unbelief of the people among whom the Saviour appeared. He adds,

however, that their hardness and unbelief must not be regarded as a frustration of the designs of God; God had proclaimed it beforehand. But notwithstanding in secret at least, the faith had been very much promoted. Distinguished persons were led to conceal their belief through the fear of men; nor would they—what is sufficiently remarkable—on that account suffer themselves to be persuaded by the enlightening discourses of Christ to make a full denial of all personal advantage.

V. 37, 38, John refers to Is. 53: 1. The prophet there speaks of a miraculous glorification of the Messiah, which should proceed from his state of humility. The same pride and carnal sense which even then already prevented the Jews from recognizing that fundamental principle of the divine government, that the most glorious consequences always spring from the humblest circumstances—that same pride was the distinguishing cause of their unbelief when they beheld the divine Redeemer appear in the form of a servant.

V. 39, 40. *Διὰ τοῦτο* is to be connected with *ὅτι*. They could not believe because God had given them over to the judgment of hardness of heart. The passage is quoted freely from memory out of Is. 6: 10; for there God speaks to the prophet, but here the prophet is represented as speaking himself. For in *τετύφλ.* and *πεπώρ.* we must supply *ὁ θεός* as the subject. He has blinded their eyes, so that they cannot see the proofs of his divine power which are exhibited before them. After the Heb. use of *כֶּסֶף*, *καρδία* indicates not the heart merely, but the spirit in general; *πῶρος*, callus. He has drawn a cover as it were over their spirit so that nothing which is said to them makes any impression. However offensive this passage of the prophet may be to our contemporaries, it is still certain that the Apostles must have discovered a profound truth in this same prophetic announcement, for there is scarcely any other one that was so frequently quoted by them; Mark 4: 12. Luke 8: 10. Matt. 13: 14. Acts 8: 27.

Rom. 11: 8. For an explanation of it we refer to what we have said above on 3: 12, 19, and also on Rom. 1: 24, and to Olshausen's observations on Matt. 13: 10. s. 440. Every divine judgment is at the same time a self-judgment; in such wise, however, that on the other hand every self-judgment is at the same time a judgment of God. When the increasing hardness of man, and his faithlessness to the truths that he has received, diminishes his susceptibility to religious impressions and prevents him more and more from apprehending the Divine—this is a judgment of God, or, if you prefer the expression, a judgment of his moral government. A person thus hardened *can* no longer believe, οὐκ ἠδύνατο, for the very reason that at an earlier period when he could have done so, he *would* not do it. Rom. 8: 7.

V. 41. Isaiah gave utterance to that expression when he saw in vision the glory of God. Hence persons are liable to be misled, with Morus, Lampe and Kuinoel, to understand δόξα αὐτοῦ of the δόξα of God. This αὐτοῦ cannot, however, be appropriately referred to any other subject than to the following περὶ αὐτοῦ. And the subject of περὶ αὐτοῦ cannot possibly be God, but must be Christ. And hence we arrive at the conclusion that in the δόξα αὐτοῦ also, Christ is to be regarded as the subject. It is then clear that John adds these words in order to justify the reference to Christ which he had made in the preceding sentence. And thus we are necessarily led to the assumption that in this place John, as is evidently done by Paul also, in 1 Cor. 10: 4, confirms the view which we have already given as grounded in some passages of the Old Testament, (see pp. 57 sq. of this Commentary,) viz. that under the former dispensation all divine revelations proceeded from the Logos, and the entire government of the Theocracy was performed by Him as Mediator.

V. 42, 43. An epanorthosis of v. 37, wherein he adduces the striking fact that the great, even rulers, were among his

adherents, but that they were prevented from professing their faith by that ground of unbelief which is so deeply seated in the depraved nature of man, and which reappears in every age—the same which the Lord himself so earnestly reproveth 5: 44—viz. joy in the honour of men.

V. 44—50. The ancient commentators, as Chrysostom, Calvin, Erasmus, Maldon., Lampe, etc. offer a conjecture here to which even Flatt is not opposed. They suppose that the words which follow were also spoken by Christ openly in some particular address. But there is much against this assumption. After v. 36 Christ no longer appears publicly. The Evangelist added his own personal reflections at the close of his entire history of the public labours of the Redeemer. Would he break in upon it yet again? Besides, this address contains nothing new. Neither can the alternative of Lampe and Heumann, who suppose that after having walked forward a distance Christ again stopped and addressed these words to the Jews, afford much satisfaction. From the position of the words themselves, as well as from the general character of the whole clause, which contains little else than a repetition of what had been previously said, it is in the highest degree probable that the Evangelist designed yet once more to sum up in a general manner the doctrines of the Redeemer, for the special purpose of condemning that fear of man which he had before reproveth in v. 43. The aorist therefore has the sense of the pluperfect. The contents of this summary view then is the following: "In my person the Most High God is himself revealed, and faith in me is light and life. He who does not believe in me, is not condemned by me. The existence of my saving doctrines which contain the only means of restoration for man, since he cannot procure it elsewhere—these, when his sins shall be revealed, will pronounce a judgment of condemnation against him who despises the only means of salvation. For my doctrine is eternal life, (it is contained in it, comp. 17: 3,) and it

was given to me by God himself, so that I have spoken to men nothing else than the will of God."

CHAPTER XIII.

The curtain has fallen before the theatre on which the public acts of Jesus were performed. The Evangelist now conducts us into the circle of his disciples, and communicates to us the awakening, the sublime, the consoling conversations which the Redeemer, filled with love, had with them before his final departure.

V. 1. The first point to be settled here is the chronological arrangement, and especially to determine the question whether the *δειπνον* spoken of was the Paschal Supper of Jesus, of which the other Evangelists speak. Now although John gives us no intelligence in regard to the institution of the Lord's Supper, yet a doubt can scarcely exist that this *δειπνον* was the very last which Christ had with his disciples—the Paschal Supper. For after the discourses which followed it, he went into the garden upon the Mount of Olives, where he was betrayed, 18: 1; and John 13: 21—26 is plainly identical with Matt. 26: 21—23. If then this was the last repast of Jesus, it must have been—assuming what is sufficiently established from the three first Gospels, that Christ celebrated the passover simultaneously with the Jews—held on the fourteenth day of the Month Nisan, the evening before the first festival day of the Passover. And, since on the day following that evening repast, [the Lord's Supper,] the Redeemer was taken prisoner, the crucifixion would have been completed on the first day of the Paschal festival. But how then shall we account for the fact that the Evangelist calls the time when the Passover was eaten *πρὸ τῆς ἑορτῆς τ. π.*,

before the feast of the Passover, whilst yet the festival commenced on the very same evening on which they ate the Paschal Supper? This expression might lead to the conjecture that either the *δεῖπνον* here mentioned was *not* the Paschal meal of which in general John does not speak, as is assumed by Bynaeus, Lightfoot, Heumann and others; or,—since this alternative is without probability in its favour—that Christ ate the Paschal lamb a day earlier than was customary among the Jews. On this supposition then the crucifixion would not have fallen upon the first festival day, but on the day previous. This last view has met with general approbation, less on account of this circumstance directly, than because of certain other passages in the writings of John, and on account of certain historical circumstances. It was first adopted in the Western Church and in Alexandria, afterwards by many Greek interpreters, and finally it has been defended by a whole cloud of modern Commentators. It may be found expressed in Tertullian, in the Auctor quaest. in N. T. (the Pseudo-Augustine,) in Clemens Alexandrinus, Apollinaris, Euthymius and many others. See Usteri, Comm. Crit. o. 1. It has since been maintained by Scaliger, Casaub., Cappelus, Lampe, Ernesti, Kuinoel and others. In addition to the phrase *πρὸ τῆς ἑορτῆς before the feast*, the following circumstances seem to favour this view: 1. In John 18: 28 it is said that on the morning of the crucifixion-day the Jews did not wish to enter into the house of Pilate that they might not be polluted, *ἀλλ' ἵνα φάγωσι τὸ πάσχα* 'but that they might eat the Passover.' Consequently the Jewish passover was not eaten until *after* the crucifixion, and the day of the crucifixion therefore would not be on the Paschal festival but the day previous. 2. In John 19: 14 the day of the crucifixion is called *παρασκευὴ τοῦ πάσχα* 'the preparation of the Passover' which seems to mean "the day preparatory to the Passover, the day-before the Passover." 3. In John 19: 31 it is said of the day on which Jesus lay in the grave *ἦν γὰρ*

μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου ' for it was the great day of that Sabbath,' probably for the reason that this Sabbath was at the same time the first festival-day; and we know that the first and last days of the festival were esteemed especially holy, John 7: 37. Hence also it would follow that Jesus was crucified on the same day on which the Jews were accustomed to eat the Passover. 4. Had Jesus eaten the Passover at the same time with the Jews, it would follow that they crucified him on their holy feast-day. But this was accompanied with so many disturbing acts, and so many circumstances of excitement, that such a supposition cannot well be allowed.

It must be admitted that all these considerations have weight. John does not say expressly that Christ celebrated the Passover with his disciples; this we find in the first three Evangelists only. Acknowledging, as we do, the weight of those considerations, we must seek to harmonize the expressions of the first Evangelists with those of John, either by assuming with the theologians above named, that Christ celebrated the Passover with his disciples earlier than did the Jews; or—and this will hereafter be shown to be the most correct mode of procedure—we must take the passages quoted from John in a different sense, for the conjecture of the ancient theologians Maldon., Calvin, Beza, Calov and others, that *the Jews* postponed the celebration of the Paschal supper until the first festival day, is forced and without authority. He who should think neither the one nor the other supposition to be admissible, would find himself reduced to the necessity either of calling in question with Bretschneider, the genuineness of John, or of doubting the credibility of the other Evangelists, as is done by De Wette, Usteri and Theile; Neues kritisches Journal by Winer and Engelhardt, B. 2. St. 2.

Great difficulties lie in the way of assuming that Christ celebrated the passover earlier than the Jews. Some suppose that Christ, foreseeing that his death would take place

on the proper festival day, arbitrarily ate the passover by anticipation, to the end that before his departure he might yet establish the Lord's Supper as the antitypical symbol of the paschal feast. Gude, Dem. herm. quod Christus in coena sua *σταρωοσίμῳ* agnum paschalem non comederit, Lips. 1733. They believe that this can be proved from Matt. 26: 18. Luke 22: 15. Others suppose that there was at that time a dispute between the Pharisees and the Sadducees in reference to the Calender, in consequence of which the Sadducees celebrated the passover one day earlier. See particularly Iken, Dissert. philologico-theol. T. II. p. 337—471. Bochart, Hieroz. T. II. l. 2. c. 53. Storr, Opusc. T. III. p. 213 sq. But the only foundation for this hypothesis is the circumstance that the Karaites—who are by some supposed to have sprung from the Sadducees—somewhere about *the eighth century* determined the time of the festival not according to the astronomical calculations of the return of new-moon, but according to its actual and visible appearance in the heavens; whence it has been concluded that the Sadducees also, the *conjectural* ancestors of the Karaites, departed from the Pharisees in determining the time of the passover. The insecure and flimsy character of this hypothesis is therefore at once evident. We may conclude from Josephus and Philo that all the Jews celebrated the passover at the same time. But had that conjecture even much more to support it, still no satisfactory reason whatever could be assigned why Christ should have followed the Sadducees rather than the others; unless, indeed, we should assume in addition, that Christ was induced in this matter to follow the example of the Sadducees, from his strong desire to institute, previous to his death, a symbolic action referring to the Passover. Finally, some, as Grotius, Hammond and Clericus, have recourse to the alternative of supposing that Christ celebrated such a passover as is done by the Jews of the present day; that is, they eat a common lamb not slain in the

temple, together with unleavened bread—*α πάσχα μνημονι-
κόν* not *θύσιμον*. But such a celebration of the passover naturally did not exist until after the temple was destroyed, and the slaying of sacrifices in that place was no longer possible. And besides, the fact that according to Mark 14: 12 and Luke 22: 7, Christ causes preparatory arrangements to be made on the same day that the Jews ate the supper, is in opposition to this whole hypothesis of an anticipative passover. For we read *ἡ ἡμέρα τῶν ἀζύμων, ἐν ἧ ἔδει θύεσθαι τὸ πάσχα* 'the day of unleavened bread on which they were accustomed [it was necessary] to sacrifice the passover.'

If then the theory of an anticipative passover cannot be established, we must not on the other hand forthwith conclude that Jesus did not celebrate the passover at all, and thus call in question the credibility of the authors of the three first gospels. The nature of the Sacred Supper of the Lord and its inward analogy to the Passover render it probable that it was instituted with reference to the passover. We cannot suppose that the authors were guilty of an error of memory in an action of such great importance, the references of which were moreover so characteristic, even in regard to the senses. All therefore that can be urged is, that whilst the authors themselves discovered in that last act of Jesus such a specific reference to the passover which was just at hand, they transferred this connexion into their history. Such a serious accusation, however, against the compilers of the gospels cannot be admitted unless it be confirmed by proofs of similar falsifications in the Evangelical history; nor can it be allowed as at all probable unless there is no other possible way in which to harmonize the gospel of John with the three earlier ones. But that such reconciliation is at least not altogether impossible might be inferred from the circumstance that in the churches of Asia Minor, where the fourth gospel was particularly well known, the belief existed that Jesus celebrated the passover simultaneously with the Jews. So

Polycrates, the Ephesian Bishop, in an epistle to Victor, Bishop of Rome, Eusebius Hist. Eccl. l. 5. c. 24; and the testimony of still earlier men, in all respects trust-worthy, which is quoted by him there. Irenaeus in like manner, the disciple of Polycarp, in a fragment found in Eusebius as above, tells us that Polycarp, the disciple of John, when before Anicetus in Rome, referred to the fact that he, *in company with the Apostle himself*, had celebrated the festival of the passover simultaneously with the Jews. Evidently therefore those Christians did not find any contradiction between the gospel of John and the others; nay, we might even securely conclude from this tradition that John himself did not write any thing contradictory to the other Evangelists. If now we would pay any regard to the testimonies of the early church, the view of the churches in Asia Minor must under all aspects have more weight with us than that of the Western church, partly because the Apostle himself who is supposed to stand in contradiction to the three first Evangelists, lived in their very midst, and partly also, because in the Western church—their appeal to traditional transmission to the contrary notwithstanding—there was a polemico-dogmatical reason for the adoption of that view, viz., their opposition against the Jews, whereas the view of the Asiatic church evidently rests upon tradition alone.

As we would now attempt a removal of those difficulties which stand in the way of our harmonizing John with the three first Evangelists, and which also oppose the supposition that Christ ate the Passover with the Jews and was crucified upon the first day of the Paschal feast, so all that is necessary for us to do here is to give an explanation of the phrase $\pi\rho\acute{o}\ \tau\eta\varsigma\ \epsilon\omicron\upsilon\omicron\tau\eta\varsigma\ \tau.\ \pi.$ 'before the feast of the Passover' with which our inquiry commenced, and then to explain the other contested passages, John 18: 28. 19: 14 and 19: 31 in their respective places. Meanwhile, however, in order to have the whole investigation before us in connexion, we will here sub-

join a removal of the four difficult points above stated, and thus anticipate the exposition of those three passages of John. —In accordance with this plan we will first of all consider John 18: 28. In the New Testament we might suppose the expression *φαγεῖν τὸ πάσχα* to eat the passover, with the article, to be used exclusively of a participation of the proper paschal repast; as by *τὸ πάσχα* also we are at once led to think of the paschal lamb. But the reasons above given, and the exegesis of John 13: 1 and 29 which is hereafter to follow, lead us to inquire whether another explanation may not be possible. Since the time of Bochart especially, and before him by Toletus, Baronius and others, it has been customary to adduce the passages from 2 Chron. 35: 8, 9. Deut. 16: 1, 2, in order to prove that even in the Old Testament the noun פסח was not applied exclusively to the paschal lamb, but was used of other sacrifices also which were employed during the festival. As it regards 2 Chron. 35: 8, 9, the passage does not indeed furnish any proof of the position assumed; for in that place sacrifices of cattle are expressly distinguished from paschal lambs, as was remarked by Cudworth already, who compares with it v. 13. But then when Cudworth, Lampe, Lücke and others, undertake to deny that the word has this signification in Deut. 16: 1, 2, they evidently go too far. Lücke is wrong in supposing here that פסח connected with זבח signifies the *festival*; rather does it mean the festival-sacrifices among which are to be understood paschal lambs, זאן, as well as other offerings. Michaelis translates correctly: "Sacrifice unto thy God the paschal offering of sheep, goats and cattle." An additional proof in behalf of this view, as Bochart observes, is the fact that the following זבחי refers to פסח. We find in the Rabbinical writings this same extended signification of פסח. In the Gemara Tr. Sebahim, f. 99, 2. and Rosch, Haschana f. 5, 2. we find the question מאי פסח what does פסח mean? to which the answer is זבחי פסח, paschal sacrifices. And

the thosephot or marginal gloss on f. 50 makes this remark : רבקה are here comprehended in the expression פסח, because in this place פסח comprises *all* the sacrifices belonging to the Passover. So likewise in the passages Tr. Sebahim f. 7, 2, and Menahoth f. 3, 1, we find the formula פסח פשה meaning, *as a passover offering*. For thus the phrase is to be translated in accordance with the Rabbinical use of language, comp. in the New Testament e. g. Matt. 10: 44, and not as Lightfoot does, sub nomine Paschae. Conformably then to this usage of language, one might understand by the expression τὸ πάσχα in John, the offering which was brought upon the first day of the feast, and which was called הפגרה. In his commentary on the work פסח Maimonides treats of this Hagiga in the tenth chapter. As it regards the article, it offers the less objection to this view from the fact that the Jews, when speaking of the paschal lamb alone, used פסח without the article ; thus in the title of a little book on paschal rites, פסח על הפגרה ; and on the other hand the LXX translate פסח in Deut. 16: 2 by τὸ πάσχα with the article. Comp. also the omission of the article in ἐσθιή Matt. 27: 15, with ἐν τῷ πάσχα John 18: 39. On the other hand, however, it cannot be denied, that it is somewhat forced to take the entire formula φάγεῖν τὸ πάσχα, which elsewhere usually means to partake of the paschal lamb, in altogether a different sense here without any farther grammatical signification. In opposition to the remark of Lücke, that in writing for the Greeks John expressed himself with less accuracy, it might be said that an ungrammatical use of an accustomed formula would have been much more indistinct for foreigners who knew nothing of the more extended use of פסח, and who had still less knowledge of the hagiga than of the paschal lamb. In the mean time, however, there is still one other circumstance which comes to aid us in the establishment of our view ; it is noticed by Lightfoot, and Bynaeus, De morte Christi, l. 3, c. 1. p. 18, and is the following, viz. the impari-

ty contracted by entering into the house of a heathen belonged to the יום טוב, Maimon. Pesach. c. 6. sect. 1, to those impurities from which one could be cleansed upon the same day by ablution. If now this τὸ πάσχα was really the paschal supper, yet this did not take place until in the evening, which according to the Jewish mode of reckoning was the commencement of a new day. They may therefore have purified themselves before it; which would have been impossible if the hagiga were the thing spoken of.

We now pass on to the second passage, John 19: 14. If παρασκευῆ τ. π. be here taken in the sense of *the day before the passover*, this meaning of the expression is not yet fully established. There is no passage wherein the Greek παρασκευῆ signifies the day before a feast, and would therefore be equivalent to προεόρτιον; although the Jews indeed had such preparatory feasts, and called them קרב יום טוב. The other Evangelists, when relating the same circumstance, use παρασκευῆ in the ordinary sense of "the day before the Sabbath, Friday;" Mark 15: 42. Luke 23: 54. Matt. 27: 62. And below in v. 31 John himself evidently uses παρασκευῆ in this sense. Hence it is in fact rendered highly probable that in the present passage also παρασκευῆ has the ordinary signification of *Friday*; and, as Toletus, Bochart, Bynaeus and Lücke assume, that it refers to the following Sabbath alone. Consequently the gen. τοῦ π. must here be resolved into ἐν τῷ π. *the paschal Friday*, that is, that Friday which was preparatory to the Sabbath which occurred in the paschal festival. Thus we find in Ignatius, Ep. ad Phil. c. 13, σάββατον τοῦ πάσχα for ἐν τῷ πάσχα. As soon as we think that the Jews employed παρασκευῆ absolutely for *Friday*, this example will at once be seen to be analagous.

We now turn to the third passage, John 19: 31. We have already explained on 7: 37 that usage of language in conformity with which μέγας was applied to festivals. The sim-

ple question here is whether this epithet was applicable to the *first* day of the Passover festival alone, or whether it might be applied to the second also. Had John said ἦν γὰρ ἡ ἡμέρα ἐκείνου τοῦ σαββάτου ἡ μεγάλη ἐν τῇ ἑορτῇ, as in 7: 37, we would indeed have been compelled to refer to the first or the last day of the festival, as those which were deemed peculiarly holy. But he simply says that the Sabbath was holy, which was equally true whether it occurred upon the second day of the festival or upon the first. Besides, the second day had this peculiarity also, that on it the first sheaves of barley and offerings were brought, with which the harvest was opened; in the performance of which act, if Jewish testimony be credible, peculiar festival solemnities were employed.

The fourth objection, that, namely, such a various and noisome bustling activity as the accusation and condemnation of Jesus demanded, can hardly be supposed possible on the first day of the feast, was very strongly urged by Beza, Calov and others. But Bohnart already returned an answer to it, Hieroz. p. 568. ed. Leusd. Comp. Paulus, Comm. Th. 3. a. 550, and Guericke, über die letzte Mahlzeit Jesu, in Wiener's Krit. Journal, B. 3. st. 6. a. 265. Concerning Sabbaths it may be observed, that things which had been commenced might be ended upon the Sabbath. Permission was also given to travel a sabbath-day's journey. Cases were heard officially and judged upon the Sabbath. In the space between the temple mount and the ante-court of the women, there was a בֵּית דִּין שְׁמֵרַת הַיְּהוּדִים, in which on Sabbaths and feast-days the judges were accustomed to sit for the purpose of exercising judgment; for on these days when the press of people was particularly great, their ordinary place of assembling was too narrow, as is observed in the Gemar. Sanhedr. 88, 2. Where it is to be observed farther, as given by Bechart, that festival days were not holy in precisely the same degree as Sabbath days; and, that the nights of feast days had

not the same degree of importance as the days themselves. Again: certain transgressors were brought from the Province to Jerusalem and kept there, and were judged on a feast day when the people came together, as stated in the Mishna Sanhedr. c. 10. §§ 3, 4. In Acts 12: 3 also it is stated that Herod caused Peter to be seized on the feast days of unleavened bread. According to John vii, the members of the Sanhedrim sent out servants to apprehend Jesus on the *ἡμέρα μεγάλη* of the festival of the temple dedication. From 10: 31 we learn that the Jews prepared to stone Christ on the same festival of the temple dedication, v. 22. Consequently we can find nothing against the supposition that the Jews on their festival days entered into all the business which the betrayal and the condemnation of the Redeemer demanded, especially since his execution was performed by the Romans and was attended to by them.

All that yet remains for us is to consider the passage whence our whole investigation has arisen, that in 13: 1, where we find the expression *πρὸ τῆς ἑορτῆς*. Even this by no means compels us to assume that the *δεῖπνον* here spoken of was a meal different from that of the ordinary paschal supper; rather, indeed, on comparison with v. 29, will the expression be found to indicate plainly that the common paslover meal is to be assumed—that which was eaten in the evening which commenced the 15th of Nisan. For we understand the words *πρὸ τῆς ἑορτῆς* as synonymous with *ἐν τῷ προσεορτίῳ*. And this we do, partly because John had a short time before, in 12: 1, given the specific designation of time *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, and hence in 13: 1 he would hardly have said in such general terms *a time, a day before the feast*, which however he must have done if the words were not precisely equivalent to *ἐν τῷ προσεορτίῳ τ. π.*; and partly also because we see from v. 29 that this day could actually have been none other than the *προσεορτίον*. For on the night following this day, v. 27, Christ had said to Judas,

‘ what thou doest do quickly,’ and according to v. 29 this was misapprehended by the Apostles, as if by using the words he did, Christ at that time, (at night, v. 30,) called upon him to go and purchase things necessary for the feast. But we can hardly suppose that the disciples would have thus misapprehended the words of Jesus had they not been conscious that even then on that night it was the highest time to make the necessary purchases. But the extreme time to make purchases for the feast did not commence until the evening which formed the commencement of the 15th of Nisan and followed upon the *προεόρτιον*; because indeed on the whole day of the *προεόρτιον* there would have been time sufficient to make purchases. According to John, then, the day, on the evening of which Christ celebrated the *δεῖπνον* as the ordinary paschal supper with his disciples, was the *προεόρτιον*. True indeed this evening itself, on which the *δεῖπνον* was eaten, did not strictly belong to the *προεόρτιον*, but was the beginning of the 15th of Nisan; nor does John by any means assert the contrary in 13: 1, since the words of v. 2, *καὶ δεῖπνου γενομένου* no longer necessarily belong to the words *πρὸ δὲ τῆς ἑορτῆς τοῦ π.* of v. 1, whose connexion need not extend farther than *εἰς τέλος ἠγάπησεν αὐτούς*. But if John also actually designed to represent the paschal meal as the *προεόρτιον*, still all the result of our examination would remain the same; for since, according to the Greek mode of reckoning time, feasts did not commence until the morning of the festal day, so John may have adopted their manner of thinking and may thus also have easily represented the paschal supper as a *προεόρτιον*. In the description which Josephus gives of a Passover we find precisely such a separation between the paschal supper and the *ἑορτή* itself, Antiq. l. 3. c. 10. § 5. where he says: *διαδέχεται τὴν τοῦ πάσχα ἡ τῶν ἀζύρων ἑορτή*. Moreover in Numb. 28: 17 the 15th of Nisan is called directly *אֵת*, because the festival commenced upon that day. After all that has been said it is plain that to

harmonize the account of John with that of the three first Evangelists, although not unattended with difficulties, is yet by no means impossible; but on the contrary that there is much in favour of their accordance, and some things which even compel us to assume an agreement.

[NOTE.—Since the appearance of this attempt at reconciliation which was still set forth in the third edition of my Commentary, it, as well as all the earlier efforts, has been subjected to a renewed attack by Siefert, Ueber den Ursprung des ersten kanonischen Evang. Königsb. 1831, who attempts to derive from the unsatisfactory character of the same, a leading proof in favour of the spuriousness of the gospel of Matthew. At the same time, however, another essay has appeared, which without doubt harmonizes the account of John with that of the three first Evangelists in a more easy and simple manner than is here done, and which appears to place all farther hesitation on this point at an end; it is the treatise of Rauch, Ueber das letzte Paschamahl, in the Studien und Kritiken, 1832, 3 Heft, [translated for the BIBLICAL REPOSITORY by Dr. Robinson, Vol. IV. Jan. 1834.] The chief point in this essay is the proof, that when the law of Moses commands, Lev. 23: 5. Numb. 9: 3, the Passover to be eaten on the fourteenth of Nisan between the evenings, this does not mean the end of the fourteenth of Nisan, but *the end of the thirteenth and the beginning of the fourteenth*, as appears beyond all contradiction from Josephus, Ant. II. 5, comp. Ant. III. 10. If this be true, as true it is, we then have at once an easy and unforced solution of all the difficulties. The words *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα* in 13: 1, designate the day before the feast, the proper paschal day, when the paschal lamb was eaten; and the words in 18: 28, *ἵνα φάγωσι τὸ πάσχα*, do not refer to the paschal lamb, but to the other sacrifices. In 19: 14 *παρασκευὴ τοῦ πάσχα* does not mean the preparation for the paschal lamb, but for the Passover feast in general; in 19: 31 *παρασκευὴ* is the

παρασκευὴ τοῦ ἑσββάτου, and this is denominated *ἡμέρα τοῦ σαββάτου μεγάλη*, because the feast fell thereon, and because it was indeed the *first* day of the festival, not the *second*. “According to the account of the Evangelist John—these are the words of Rauch—Jesus therefore, as the law of Moses commanded and as all the Jews were accustomed to do, ate the paschal lamb with his disciples on the day before the feast, in the first hours of the 14th of Nisan. On the night following that, he was taken prisoner. On the morning next succeeding this, therefore, (for the Passover feast commenced on the evening of the 15th,) on the day preparatory to the festival, *παρασκευῆ τοῦ πάσχα*, he was condemned, was crucified; and on the afternoon of the same day, on the *παρασκευῆ* of the Sabbath which coincided with that of the feast, and consequently after the 9th hour of the day, he was taken down from the cross and laid in the tomb. Thus all was done in the space of a day; on the 14th of Nisan, from the evening until the last hours of the same day before the commencement of the 15th; or according to our mode of reckoning, from the evening of Thursday till towards the evening of Friday.” See farther on the manner in which the testimony of the first Evangelists harmonizes with that of John, in that instructive essay itself.]

Ἐκ τοῦ κόσμου and *οἱ ἐν τῷ κόσμῳ* are designedly opposed to each other: “Whilst he himself goes up to a higher world, he proves to those whom he still leaves behind him here—he, the Messenger from Heaven who is going back to his heavenly home, gives to those whom he still leaves upon earth, an additional proof of his love.” *Ἀγαπᾶν* is here a designation of active love, and is therefore equivalent to a *proof of love*; so also in Classic Greek. John here speaks of a peculiar and visible proof of love which the Redeemer finally gave to his disciples.

V. 2, 3. Is the washing of the feet to be placed before the commencement of the repast, at which time it usually occur-

red? Or in the middle of the meal, or at the end of it? The last view, which is adopted by Luther, Beza and others, is inadmissible on account of the subsequent context which represents Jesus as again eating, v. 23; neither can it be placed before the beginning of the repast, for we are told in v. 4 that Jesus rose up from the table. It must therefore be put at the commencement of the meal, after they had been seated and just before they partook of the repast. *Ἐγένετο δεῖπνον* means "a meal was prepared, there was one;" *γενομένου δεῖπνου* may therefore refer to the moment when the meal was already closed, or to the moment when the arrangements had been made, or, as we prefer—to the moment when they had been seated and were prepared to partake of the repast. The remark on Judas is designed to prepare us for what follows; and perhaps also John wished to intimate that the fate of the Redeemer was fully decided with this resolution of the traitor, and that thence proceeded the solemn words which he afterwards uttered. It appears moreover from a comparison of v. 27, that the blinded traitor, even after he had permitted the black purpose to be formed in his heart, was still in conflict with himself, until finally the lying spirit rose victorious over the voice of God within him.—*Εἰδώς* here resumes the *εἰδώς* of v. 1, and expresses still more plainly the assurance which the Redeemer had of his going to the Father, in order to prove in the most striking manner the humility of Jesus by placing it in contrast with divine elevation which stood before him.

V. 4, 5. The narrative here enters into the most graphic description of individual circumstances, and discovers to us the eye-witness; *ἤρξατο νίπτειν* is also graphic. Bornemann, Ex. Rep. II. 299, refutes the false assumption of Schleusner and Kuinoel, that it is pleonastic. The design of the Redeemer in the performance of that sublime symbolic action to which he here proceeds, was the general one of producing upon his disciples in a manner that could not be ob-

literated an impression of that disposition which characterized the whole life of the Son of God, and which in the language of Chrysostom is *ἡ μήτηρ πάντων τῶν ἀγαθῶν* 'the mother of all that is good,' *ἦν καὶ ἀρχὴν καὶ τέλος ἔφησεν εἶναι τῆς ἀρετῆς, τῆς ταπεινοφροσύνης* 'lowliness of mind, which he said is the beginning and the end of virtue.' In that moment when his agonizing Passion that was just before him painfully oppressed the mind of the divine Saviour—moments in which it is most difficult for frail man to look away from himself and to direct a glance of affectionate and sympathizing anxiety towards others—when, however, his soul was at the same time filled with its divine consciousness in view of that eternal glorification that should spring from his sufferings;—in that moment when the intensest sorrow united with the highest elevation, showed in the most sublime manner the union of the Human and the Divine in the Redeemer, he stood up to set forth to his disciples and to all succeeding centuries the mystery of true human greatness in an action that was full of significance. Whatever of great or of glorious antiquity has—a dying Epaminondes, a dying Socrates—vanishes before this holy Ideal of the humbled Godhead, of the Divine Being in the form of a servant. But although this act of the Redeemer had the general end assigned, yet it is probable that this, as all his other acts, sprung out of some immediate occasion that offered. It is altogether probable that we should place here what is related by Luke 22: 24 sq., and that consequently the immediate occasion which gave rise to that act, was the renewed expression of earthly and ambitious expectations which the disciples held out to themselves in view of the near glorification of Jesus.

V. 6—10. When the disciples saw their Lord perform that office of humility, they all no doubt felt very much embarrassed on account of their reverence for him; and this hesitation was increased from the circumstance that they did not immediately apprehend his design. But child-like as

they were, they permitted their divine Master to proceed. Peter only, when his turn came, gave place to his excitable disposition and refused. The Redeemer pointed him to the explanation of this act, which he should afterwards receive. But the ardent disciple was not able to humble his natural feelings in a child-like manner under that expression of his Lord. Calvin: *laudabilis quidem modestia, nisi quovis cultu potior obedientia esset apud Deum, nisi haec vera et unica humilitatis regula esset, subicere nos in obsequium Dei.* 'Laudable indeed would his modesty have been, were not obedience before God superior to every other service; were not this the only and true rule of humility i. e. to submit ourselves in reverence to the will of God.' Christ now admonishes him with strictness. The fiery Peter then flies to the opposite extreme and knows no limit to his obedience. No doubt his consciousness of sin was awakened by those words; he understands the action of Christ according to the declaration of the Redeemer, as a means of obtaining a part in him — of being freed from sin. — Beng.: *ex majestate Domini usque adeo demissa Petro sensus impuritatis propriae obortus haec verba dictavit, conf. Luc. 5: 8.* 'Seeing the majesty of the Lord humble itself to such a degree, a consciousness of his own impurity sprung up in the mind of Peter and dictated those words. Comp. Luke 5: 8.' The reply of Christ moreover leads to the supposition that Peter entertained such feelings on the occasion. Chrysostom: *καὶ ἐν τῇ ἀραιότησει σφοδρὸς, καὶ ἐν τῇ συγχωρήσει σφοδροτερός* 'vehement in his refusal to yield, and still more ardent in his concession.' And afterwards he properly adds; "Had Christ told Peter as a reason for that act, that he wished to teach him humility, the fiery disciple would not have been satisfied with it, but would have answered, 'I can learn humility without having my feet washed.'"

V. 10, 11. This expression appears dark. We may either regard it as the simple assignment of the external ground

why Christ washed nothing more than the feet in this action; or we may suppose in addition that it contains an allusion to something spiritual. 'Ο λελουμένος *he that is washed*, cannot well be referred to the Jewish purifications before eating, Matt. 15: 2. Mark 7: 3, which were called $\psi\eta\gamma\eta$, inasmuch as the word used to designate that ceremony is *νίπτεισθαι*; but we should rather refer it to the $\eta\beta\eta\eta$, the bathing of the entire body, Clericus ad h. l., and hence also the expression *καθαρός ὅλος clean every whit*. He who has once bathed has nothing farther to do than to wash his feet if they have been soiled upon the way; or, as Beza explains it, he who has bathed his entire body, and then, as was customary among the ancients, has rubbed it, need do nothing further then as a conclusion to wash his feet that have again become soiled. The sense would then be, as given by Theod. Mops., Kuinoel and Lücke: "He who has bathed himself as you have done, has no necessity to have any thing more washed than his feet. You are all pure already." But in the first place this sense is trivial. And besides, what follows is in opposition to it, for *λουῖσθαι* cannot be understood of the *νίπτεισθαι* practised before eating; but that the disciples should have bathed themselves before meal time, is a conjecture altogether without probability. Also from what is afterwards said in a spiritual sense "and ye are pure," it would be more natural to conclude that the preceding too had a spiritual reference. All the ancient commentators supposed that there was an inward sense connected with the external one. Under the word *λουῖσθαι* Chrysostom, Theophylact and Cyrill, understood the general forgiveness of sins; under the phrase *πόδας νίπτεισθαι washing the feet* they understand the pardon of those transgressions which are of daily recurrence. In like manner Calvin, Grotius and Lampe. Others, as Theod. Mopsuest., Augustine and Gerhard, suppose that *λουῖσθαι* has reference to baptism. If we assume that the exclamation of Peter was an expression of the feeling that he

stood in need of entire inward purification, we may then gather the sense of the Lord's answer. The nearest appropriate sense is the common place one, that whosoever has bathed himself has no further occasion to wash any thing but his feet. The deeper sense is, that the disciples and Peter himself had been made participant of a renewing influence in the inward germ of their being; all that they required was, that what had commenced in them should be perfected, that it should interpenetrate the whole man in all his parts. Very explanatory is 15: 2, 3. The Redeemer is now presented with the contrast between him, in the root of whose spiritual being renewal has commenced, and him who is depraved in the root of his inward man. Thus the transition to the mention of Judas was very natural.

V. 12, 13. *διδάσκαλος* and *κύριος* *master and lord*, are translations of the Hebrew titles רַבִּי, רַב, and מֶרֶא, *Rabbi and lord*, John 20: 16. 14: 5, 8, which after the time of Simeon the son of Hillel, the Jewish literati attributed to themselves, and of which they were exceedingly proud; Maimonides, *Porta Mosis*, ed. Poc. p. 54. Here, as also in Matt. 23: 8, Christ applies it to himself in a higher sense, as the only true Teacher of mankind.

V. 14—17. *Εἰ* with the indicative is here different from *ἐπει*; the latter refers to the fact, the former to the idea, as in John 15: 20. Since the fourth century many persons have thought that they discovered in these words a command for the performance of a specific rite. At that time they washed the feet of the baptized after the example of Christ; but even then already that usage was rejected by very many, Augustine, Ep. 119 ad Januar. c. 18. See Bingham, *Antiq. Eccl. T. IV. p. 394*, and Lampe on the passage. The washing of feet remained in the Romish Church as a solemn act for the higher clergy and royal persons, (Bengel: *magis admirandus foret pontifex, unius regis quam duodecim pauperum pedes seria humilitate lavans*); and has been again resumed

among the evangelical of the Church of the Brethren. Luther also commends it on Gen. 43: 24; yet only as an act of love in cases of absolute need, therefore as in 1 Tim. 5: 10. It is evident from v. 12, 15 and 17, that Christ designed to commend the disposition simply, which gave birth to his act; Keil. Opusc. I. 114. *Ἐπίδειγμα* *example*, to be filled up as is done by Euth.: *τῆς ἐν ἀγαπῇ ταπεινώσεως* 'of humility in love.' Being well aware how easy it is to receive this great truth of self-denial and humility into one's knowledge, and to admire it as a beautiful Ideal; but feeling too the infinite distance at which the actual life too often stands from the idea, the Redeemer adds v. 17.

V. 18. The mournful condition of his erring disciple constantly hovered before the affectionate mind of the Redeemer. Of him—he says—it is not indeed true, that he can be made happy by obedience to those heavenly commands. He looks through all persons according to the inmost being of their souls. He did not select him to be one of his disciples through an error or oversight; it was so determined in the divine counsels. How is the extract from the Psalm to be understood? If we adhered to this passage alone, we would have no occasion to apprehend it in any other wise than as we have remarked on 2: 17. With words taken from the Old Testament, the Saviour, in a consecrated mode of expression, declares the fact, that in accordance with the divine plan he must, in order to suffer the deepest reproach and the bitterest sorrow, be betrayed by the hand of a friend. If, however, on a comparison with 17: 12 we should not be permitted to apprehend this declaration in a general way; it is still very evident that Christ declares that the Psalmist foretold his betrayal by the hand of a friend. If this be so, the question thence arises, Does this psalm, and also the Messianic psalms generally, refer directly or indirectly to the Messiah? We adopt the last view, as has been already done by so many teachers in the Church both of the

oldest, the middle and the most recent times. We consider the psalms as Songs of David composed in reference to himself; in which, however, the Spirit of God that moved within him often elevated him in such a manner that he gave utterance to expressions which were applicable to himself in a very general sense only, but which in their highest and most proper sense found their fulfilment in his antetype, the Messiah. Thus, for example, the expressions in Ps. 22: 17, 19, are referable to David only in a very hyperbolical manner, whilst they were in the strictest sense fulfilled in Christ.—The dogmatical difficulty might here be raised, If it was a part of the divine government of the world that the child of perdition should betray the Redeemer; and did God foresee it so certainly that he even caused it to be foretold by his prophet, how then could liberty or freedom of will consist with it? An extended answer to this query belongs to the department of doctrinal theology. All that we shall here offer is, That if the *Personality* of the human spirit, which on the one hand we assume as certain, is not destroyed by the fact that on the other hand we live and move and have our being in God; so when we on the one hand assume an entire dependence, and on the other the relative *Freedom* of man, no contradictory proposition does thence arise, but each side of the consideration has its truth.—The words are from Ps. 41: 10; the verse refers either to the betrayal of Mephiboseth or Ahitophel. “To eat with any one” is here a figure of confiding trust, as the ancients were accustomed to say ἀρῆς σύσσιτος καὶ σύσπονδος ‘a man that eats and drinks with you;’ in the psalm “the eating of *my* bread” refers to acts of benevolence performed. Ἐπαίρειν τὴν πτέρυν, עָרַף הַיָּדָיִם, “to strike, to kick, of horses.” John here departs altogether from the LXX. He in some instances seems to have translated freely from the Hebrew; thus in 19: 37. On his citations see Eichhorn Bibl. B. 2. s. 1001. Ἄλλ’ is an ellipsis common everywhere in the New Testament, and called forth

by an active emotion, where we are to supply *γέγονε τούτο*, comp. e. g. 15: 25. In this and in other similar passages *ἡ γραφή* strictly means *locus scripturae sacrae*; Bretschneider says, s. h. v., that *ἡ γραφή* designates the *whole* of the sacred writings of the Old Testament in only *one* instance; but we understand this expression as well as the *בְּכָל־הַסְּפָרִים* in Rabbinical citations, and also the common mode of quoting among us "the Scriptures say," as having in all instances the *primary* signification of the whole of the Scriptures.

V. 19. On *ὅτι ἐγὼ εἰμι* see on 4: 26. If Christ had been betrayed by one of his own disciples without any previous intimation, it might have misled the others. He therefore makes known beforehand this his fate which others could not foresee. The heathen did in fact argue against Christ on this very ground, as Celsus in Orig. c. Cels. l. 2. c. 11; to which Origen gives a beautiful answer. Hence we must understand *πιστεύειν* in a negative sense, "that ye may not be led astray;" comp. 14: 29. *Ἀπόρι* has the force of *ἄρι*. Among ancient translators the Aethiopic is the only one who expressed this sense, for he has *ጸጸኩ*. Its signification is perhaps the same in 14: 7, where the Aethiopic translates in like manner; comp. Rev. 14: 13, also in the Classics, see Passow s. h. v.

V. 20. These words seem to have so little connexion with the preceding context, that even the elder commentators, as Calvin, conjectured that John omitted some intervening members of Christ's discourse, and that he gives this passage out of its appropriate connexion; evangelistae interdum diversas sententias truncatim congerunt, 'the Evangelists sometimes place disjointed expressions in immediate connexion.' More recent ones, as Gabler and Kuinoel, suppose it to be a gloss from Matt. 10: 40. But to say nothing of the fact that external authority furnishes no countenance to that conjecture, yet the gloss itself would in *this* passage be without any end. It were therefore better to assume the omission of certain in-

intermediate members ; and then it would be the duty of the commentator to supply these, to search out a possible transition in the thought. Such transition may, however, be pointed out even though we should not supply any farther intermediate members. With the ancients Euth., Lampe and Heumann, we might say, The mention of the traitor was simply an episode ; Christ now returns to the apostolic office of which he had spoken in v. 16. He then subjoins these words as an encouragement to his disciples to remain firm, in that he exhibits to them the greatness of their calling. Storr understands it in like manner in Flatt's Magazine St. 7. s. 76. What Calvin says is much the same : *voluit Christus offendiculo mederi. Plus satis apparet quam teneri simus ad recipienda ex malis exemplis vulnera ; ita fit ut unius hominis defectio ducentis aliis letale infigat vulnus ad extinguendam eorum fidem, decem autem viginti piorum hominum constantia vix unum aedificet.*

V. 21—26. The condition of that disciple so deeply sunken in sin constantly floated before the Redeemer's eye. Never is it the feeling of aroused indignation which the heavenly and affectionate Saviour manifests towards the traitor ; it is always that of affectionate sorrow which constantly renews its attempts to make a moving impression upon his depraved heart. But as the feelings of the Redeemer become more solemn and more ardent, the more oppressive becomes the presence of him upon whom even the last great proof of humble love, the washing of his feet, had produced no influence. He wishes him to withdraw from the circle of those who loved and were beloved by him ; this is very evident from v. 27, and may even be apprehended here. He now in a very definite manner gives utterance to the fearful thought that one of the holy and beloved circle would prove a traitor. But the moment was such a solemn one, and their reverence for him was so great, that they dared not ask who. Finally, desire again impelled the fiery Peter, but he did not venture

to propose the question himself; he called upon him by whom Jesus might be approached with the greatest confidence and to whom he communicated with the tenderest love. He was reclining at the table in such a manner that he had his head on the breast of his Master; he could therefore ask him in a low and soft voice. It is probable that the answer of Jesus was also uttered only half aloud.—*Ἐμαρτύρησε*, used of every solemn declaration. Here it serves to make the discourse solemn. The *ψωμίον sop* was a morsel of unleavened bread. After the second cup of wine at the paschal meal the father of the house took a piece of unleavened bread, broke it in pieces, and gave a bit to each one of those present; it was commonly dipped in the broth, *בְּהַרְבֵּקָה*. Perhaps it was Judas' turn to receive it. If we may suppose that Matthew has constructed his narrative with accuracy, *ἰσθιόντων* (*whilst they were eating*), in Matt. 26: 26 would conduct us to the conclusion that the dividing of the bread at the Lord's supper was the very same which is here spoken of. And on the other hand if Luke were correct in placing the distribution of the wine *after* the supper, 22: 20, we should be led to think of the third or fourth cup of wine which was drunken at the close of the paschal meal. On this supposition then the first celebration of the Lord's Supper was not a specific and separate act, but was performed in order after the paschal meal. In this case we might conclude with safety that the traitor who went out after the sop did not partake of the cup. It were also exceedingly doubtful whether he was present at the words of the institution of the Supper, which Christ may have pronounced not until after he had given to each of the others their appropriate portion. Perhaps Christ's pressing upon Judas, v. 27, to withdraw from the assembly, may have been made for the very reason that he should have no more part in the holy Supper.

V. 27—30. The heart of the traitor which had still to struggle against the feelings of affectionate reverence, did

not fully yield itself up to the black thought, until after he had received the morsel or sop. Nor is it at all improbable, as is remarked by Theod. Mopsuest., that Judas, observing the soft question of John and the meaning of the morsel, at that very moment when he saw himself marked out before the other apostles—a circumstance which the tender love of Christ had hitherto entirely suppressed and even now did not permit to be done very openly—burned out in wrath, and became firmly fixed in his determination. Christ could now no longer endure his presence; he wished to make known directly to his beloved the anguish of love which he felt at his departure from them, he wished to speak of the sublime effects which his death would work out for the human race. How could he do it then, when that person was present who occasioned that anguish, and who, could he have seen the blessings which the divine wisdom would evolve from his wickedness, might have deemed himself the benevolent promoter of good? He told him therefore—though not indeed without the last look of love and seriousness—to go. Chrys.: τὸ ποίησον τάχιον οὐ προσιάτιοντος οὐδέ συμβουλευόντος, ἀλλὰ ὀνειδίζοντος καὶ δεικνύοντος, ὅτι αὐτὸς μὲν ἐβούλετο διορθώσασθαι, ἐπειδὴ δὲ ἀδιορθώτως εἶχεν, ἀφίησιν αὐτόν. We may see how far such a Judas-act was removed from the child-like souls of the other Apostles, from the circumstance that they did not in the least anticipate what the traitor designed to do, and that even John did not at least expect it so soon. Hence their conjectures, formed in embarrassment and without any conception of what was to be done. On this occasion Jesus had not commanded all the necessary preparations to be made for the feast; they therefore supposed that perhaps Judas was to purchase something before the commencement of the festival day. That night it is true was itself holy; but the nights preceding the feast days were not esteemed holy in the same degree with the days themselves, and so the Apostles in their

embarrassment may easily have thought on such an occurrence although it was unusual. Quite as unfounded was the other conjecture also, that he was to distribute alms by night. —The time of the repast begun late in the evening, and it was still in its midst; the night then had already set in when the traitor separated himself from the circle of humility and love, and through the lonesome darkness hastened to the enemies of Jesus.

V. 31, 32. With the human feeling of anguish and of suffering there was always united at the same time in the Redeemer the divine consciousness that he should achieve a victory from whence blessings would flow to the whole human race. Now the one and now the other gained the ascendancy. Whenever the traitor had withdrawn, and with that the certainty of his horrible deed was fully determined, then the divine consciousness of victory rose triumphant. He says, "In this moment the glorification of the Messiah has commenced in the sufferings of his humbled humanity. God has become glorified in man through the realization of the Ideal of humanity; and again God will glorify man in himself by elevating him to the divine glory." With Erasmus and others we may translate the *ἐν* with *αὐτῶ* and *ἐν τῶ* by *per*. At the same time, however, it may stand in its own appropriate sense, as Calvin and Beza suppose. In that the Redeemer, in the heaviest suffering, realized the Ideal of a perfect holiness, and bore the guilty feeling of humanity, he again conducted human nature back to the divine archetype, and in this wise glorified God in humanity. And whilst God on the other hand received to himself in his seat of glory the Redeemer, who in the midst of all these sufferings pressed on as conquerer; so the human nature was glorified in God. In Phil. 2: 11 we are told that the recognition of Christ in his glory by all creatures takes place *εἰς δόξαν θεοῦ πατρὸς* 'to the glory of God the Father.' Parallel in some measure is 17: 1; comp. also the remarks on *δόξα* on 1: 14.

V. 33. The Redeemer casts a look at those by whom he is surrounded; the tone of separation is sorrowful and affecting. He incidentally avails himself of such words as he had previously addressed to the Jews on another occasion, and in another connexion, and by so doing calls those words to remembrance; 8: 21. Comp. 7: 33. Those whom he loved could not immediately be elevated with him to the place of glory.

V. 34. In the first place, as it respects the construction of this verse, here, as frequently elsewhere; v. 29. 2 John v. 6, there is a transposition of *ἵνα*, so that it ought to read *ἵνα, καθὼς ἠγάπησα ὑμᾶς, καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους*. Comp. the parallel passages 15: 12, also 1 John 3: 16, 23.—The Redeemer had spoken of the fact that in a short time his disciples would have him with them no more; he now presses upon them the more earnestly to cleave to each other in the spirit of that love which goes forth from him, and thus to preserve an invisible communion with him. There was to be an entirely new manifestation of love, through which the disciples should be chained one to another; such a peculiar manifestation of love that thenceforward the members of Christ should be known by its exhibition as such. A love—as Christ says—like unto his own; a love which would deny itself even unto death for those who were near to it. In how far now can Christ denominate his command a new one? Some suppose in so far as he does not here speak of a general or universal love, but directs his disciples to the exercise of love among themselves. So Grotius. But how could he denominate the command of particular love in opposition to universal love a new one, whilst yet particular love was not only known to the Jews but was even carried by them to an excessive degree? Others suppose, of whom Clericus is one, that Christ calls his command new because love between Jewish and heathen Christians was at the same time promoted by the commendation of Christian brotherly love. This

was indeed a consequence of the command; but the command itself could not on that account be called new. Inasmuch as Christ sets forth his own love as the measure of the brotherly love which he commends, it is clear that the newness of the command consists in the *degree* of love which he designates, 15: 12, 13; and since in the new covenant every command is a promise, because grace certainly brings the fulfilment with it, so the Redeemer here says at the same time that a new *power* of love shall go forth from him. The remarks of the ancient commentators are therefore excellent. First on the connexion with what precedes. Chrys.: ἐπειδὴ γὰρ εἰς θόρον αὐτοὺς ἐμπεσεῖν εἰκὸς ἦν ταῦτα ἀκούοντας, ὡς ἐρήμους αὐτοὺς μέλλοντας ἔσεσθαι, παραμυθεῖται αὐτοὺς, τὴν πάντων τῶν ἀγαθῶν ὄψαι καὶ ἀσφάλειαν περιβάλλον αὐτοῖς τὴν ἀγάπην, ὡς ἂν εἰ ἔλεγεν, Ἀγαπίετε ἀπὸ τῆς ἐμοῦ, ἀλλ' ἐὰν ἀγαπᾶτε ἀλλήλους, ἔσεσθε ἰσχυροί. Then on the newness of the command, Theophyl.: ἐπειδὴν ἠπόρησεν ἂν τις, πῶς καινὴν ἐντολὴν δίδωις, οἱ κύριε, τὴν ἀγάπην, ἦν καὶ ἐν τῇ παλαιᾷ νενομοθετημένην οἶδαμεν; ἐπιγράφει. "Ὅτι καθὼς ἐγὼ ἠγάπησα ὑμᾶς, ἵνα καὶ ἀλλήλους ἀγαπᾶτε. Cyrill: ξένον τῆς ἀγάπης ὑπάρχει τὸ μέτρον. Then on the relation of the New Covenant to the old in this respect, Cyrill: μέλλων ἀναβῆναι εἰς οὐρανοὺς, θεμελίον τινα παντὸς ἀγαθοῦ τὸν τῆς ἀγάπης προκαταβάλλεται νόμον, ἀγάπης δὲ οὐ τῆς κατὰ νόμον, ἀλλὰ τῆς ὑπὲρ νόμον. Ἐκεῖ μὲν γὰρ τὸ Ἀγαπήσεις τὸν πλησίον ὡς ἑαυτὸν, ἐπταῦθα δὲ τὸ, Καθὼς ἠγάπησα ὑμᾶς, οὐχ ὡς ἑαυτὸν ἀλλ' ὑπὲρ ἑαυτὸν. There are two attributes of the living God which moral self-consciousness reveals to every man, upon which rests every religious relation of man to God, but of which a recompense is impossible to man given over to himself—viz. Righteousness and Love. The reality of the one is in an especial manner revealed by the Old Covenant, the reality of the other by the New; yet in such a way that the character of the one revelation does not exclude that of the other. From

righteousness springs *the Law*, as the norm of the relation of man to God, and *Right*, as the norm of the relation of man to man, the maxim of which is, *as you to me, so I to you*. From love springs, as the norm of the relation of man to God, *redemption from sin*, and *love*, as the norm of the relation of man to man, whose maxim is, *whatsoever you wish that others should do unto you, do ye even so unto them*. Thus far can that saying of the ancient Fathers be justified, that the command of the Old Covenant was to love your neighbour *as yourself*, but that of the New—in so far as it teaches the exercise of self-denial out of love—to love him *more than yourself*, (strictly taken, however, it must not be.) Such commentators as are inclined to remove by external means those difficulties which admit of solution only by an entrance into the inward connexion, have sought to force artificial explanations upon the meaning of *καινός*; comp. 1 John 2: 7, 8. Thus many have wished to take it in the sense of *excellent, glorious*, according to Ps. 33: 3. Rev. 5: 9; of this class are Hackspan, Suicer and others. Others, as Maldon. and Berger, render it *new, equivalent to being renewed*, therefore the adjective for the adverb; against this see Winer 3d Ausg. s. 388. After the example of Heumann, there have been many, as Michaelis and Semler, who wished to understand *ἐντολή* in the signification of *legacy*. Comp. on this expression what Knapp says on correct exegesis, Scripta varii Argum. p. 369.

V. 35. Acts 4: 32. 2: 47. Comp. Neander's Denkwürdigkeiten, Th. I. s. 97. It is well known that a common expression among the heathen, Tertul. Apolog. c. 39, was: "See how these Christians love one another, and how they are ready to die for each other." Lucian in his Pereg. remarks scoffingly of the Christians, "their lawgiver persuaded them that they are all brethren." In Minutius Felix a heathen says of Christians, "they love each other even before they are acquainted." Comp. the remarks on 17: 21.

V. 36—38. Although Christ had expressed himself with sufficient accuracy and plainness in reference to his approaching death, yet the disciples, who were still warped by their earlier Messianic representations, could not understand his words entirely as they ought. Possibly they thought only upon a temporary removal of the Redeemer, through which he might escape from treason. Therefore the fiery Peter wishes to lead the Lord to a still more definite explanation; and as he perhaps gathered from Christ's evasive answer that danger was connected with the removal of his beloved Master, he willingly offers his own life in his behalf. But Christ, looking through the soul, saw that this offer of friendship sprang more from a swell of generous feeling than from a will firmly grounded; he therefore warns the disciple to attend to his heart.

CHAPTER. XIV.

Verse 1. On the first seven verses of this chapter compare the treatise of Knapp in his *Scripta Varii Argum.* p. 304.—The disciples had become very much distressed on account of what the Redeemer had before said, 13: 33, and on account of the sorrowful aspect which his conversation with Peter had assumed. He now encourages them. Many regard *πιστεύετε* in the first member as being in the Indicative; thus the Vulgate, Erasmus, Beza and Grotius, and translate accordingly, "As pious Israelites ye do indeed believe in God; so believe also in me." But then the Saviour is here speaking of faithful confidence in the hour of trial and temptation. The Apostles lacked in this, the consequence of which would of itself have been a faithful reliance upon the words of Jesus. It is most natural therefore to understand it in both cases as

the Imperative, like *ταρασσεισθω*. So the Syriac version and the Greek interpreters: "in this time of conflict have faith in God, and by means of that trust also in me."

V. 2. The consolation which Christ gives to his disciples is, that they should afterwards follow him into the kingdom of God, the place of blessedness, *οικία τοῦ πατρὸς μου*. *Moral mansions*, like the *σκηναὶ αἰώνιοι* in Luke 16: 9. The dwellings in the heavenly Jerusalem were by the Jews denominated *בְּדִירֵי* *habitations*. *Πολλὰι many*, here cannot mean *many different kinds*, (Clemens Alexandrinus already, and Theodoret, Basil and others, supposed that it designated *ἀξιοματίων διαφοραὶ differences of degree*); for this would not be appropriate to the context. Euth. remarks correctly *ἱκαναὶ δέξασθαι καὶ ὑμᾶς, συνεσομένους ἡμῖν αἰεὶ* 'adapted to receive you also, that we may be together forever.'—By the elder commentators the succeeding member was commonly so construed as to connect *πορεύομαι ἔιομι*. with *εἶπον*. In this they were supported by the reading of a *ὄτι* before *πορεύομαι*, which was apprehended *εἰδικῶς*, and which was found in the Codd. ABDKL, in the Vulgate, in the Syriac and other versions. Two interpretations were then possible. Erasmus: *non mihi uni, sed omnibus item meis locus est; quod si secus esset, dixissem me jam abire ad parandas eas mansiones*. 'There is a place, not for me alone, but likewise for all those who are my friends. Had it been otherwise I would have said, I now go to prepare those mansions for you.' Luther: "Although the habitations were not then prepared, nevertheless do you still believe that I have power sufficient to prepare them." But this sense is not appropriate; for it is a certain truth expressed in v. 3 also, that Christ goes before to prepare heavenly habitations for the faithful. Others, as Mosheim and Ernesti, place an interrogation mark, "Were it not so, would I then have said to you, I go away etc?" But Christ had not yet said this. It is therefore altogether best to place a period after *ὑμῖν*, as Laur;

Valla, Calvin, Knapp and others do. Calvin: *si me unum maneret coelestis gloria, nollem vos frustrari*, 'If celestial glory awaited me alone, I would be unwilling to frustrate your hopes.' We must here represent to ourselves the kind and confident discourse of the paternal Friend to child-like and weak minds. Luther: "he speaks as he must who wishes to charm and attract the simple."

V. 3. The elder interpreters could here think of nothing but the re-appearance of Christ at the end of the world; but there is nothing in this discourse, which, on account of the weakness of the disciples only is clothed in child-like and figurative representations, that compels us to urge the thought of his return in that manner. Every efficient agency of the Son of God is a coming of him, just as subsequently the outpourings of his Spirit is called a coming, a re-appearance, v. 18, comp. 16: 22. Hence the mention of his re-coming here only served to represent in a more interesting and attractive manner, his transition from the sufferings of this life to the glory of the future. Comp. 1 Thess. 4: 17.

V. 4, 5. This is the result of the last discourses of the Redeemer: "Now then do ye know what a sublime and blessed import my Passion has, both in reference to you and in reference to myself. It opens to us all the way to an eternal glory." It is not improbable that Christ uttered these words designedly in order to lead the Apostles, in regard to whom he was well aware that they did not yet fully enter into the sense of his words, to propose still farther questions. Thomas, whom the Evangelical history represents to us as a reflecting man, in whom, however, the understanding [not the Reason] predominated, first takes up the words of Christ, and, uncertain whether the Saviour meant heaven or a better place upon earth, he wishes to receive some more definite designation of the place.

V. 6. The disciples who clung to the earth wished to know some external entrance into the kingdom of God, by

which they might be able to follow their Lord. He then directs them to the spiritual and inward nature of the way, by means of which in his own manifestation the kingdom of God and the glory of the same was opened unto the human race which stood in need of salvation. His whole existence, in which the Divine appeared as one with the Human, pointed out to the person who seriously reflected, the only entrance to true happiness. Whosoever reflects upon such a heavenly life and being as were those of the Redeemer, and suffers the beams of divine revelation which were impressed upon them to enter into his own heart, he experiences that he has inwardly entered into communion with a higher realm. *Ἀλήθεια* and *ζωή* *truth and life*, must therefore be taken as exegetical, in accordance with the explanation which has already been given of both words, 1: 4. Nor is the article, which is found connected with each of the three words, to be overlooked. To humanity Christ is in an *absolute* sense the Way, the Truth and the Life. Whilst in no other point of humanity does the truth appear perfectly unmingled, and consequently whilst there is elsewhere no other archetypal life, in Him on the other hand are found both the Truth and the Life. And in consequence of these very attributes he is for the believing world a transition-point to the Father. And besides him, moreover, there is no other true point of transition; because elsewhere universally the truth is more or less commingled with impurer elements, and the life is therefore imperfect. Such, we may say, is the fore-ground of this infinitely profound declaration. In opposition to the superficial exegesis of this text, which has passed from Grotius to the recent commentators, Rosenmueller, Lange and Kuinoel: *dux viae certae ad felicitatem aeternam* 'he who points out the true way to eternal felicity,' and according to which Christ is a teacher differing from human teachers only in degree, compare the excellent remarks of Luther on the passage. Calvin: *summa hujus sententiae est, quisquis potitur Christo,*

nihil illi deesse. Ponit autem tres gradus, ac si principium se esse diceret, ac medium et finem; unde sequitur ab ipso incipiendum esse, in eodem pergendum et desinendum. Non est certe expetenda altior sapientia quam quae nos ad vitam aeternam ducat: hanc in se inveniri testatur. Jam vitae obtinendae ratio est, ut simus novae creaturae: hoc quoque non alibi quaerendum esse pronunciat, et simul viam se esse admonet, qua sola illuc pervenire liceat. 'The sum of the expression is this: whosoever possesses Christ lacks in nothing. But he marks three grades or degrees, and says as it were that he is the beginning and the middle and the end. Whence it follows that the commencement is to be from him; in him it is to be continued and ended. A loftier wisdom is certainly not to be desired than that which conducts us to eternal life; but he declares that this is to be found in himself. The mode now of obtaining life is, that we become new creatures; and we are assured that this also is not elsewhere to be sought, whilst at the same time he declares that he is the only way by which it is possible to attain to it.'

V. 7. The Lord here repeats to the disciples what he had frequently before said to the Jews. We must not with Luther, De Wette and Kuinoel, construe ἐγνώκετε "if ye knew," but, "if ye had known."—In the second part of the verse, Semler, Rosenmueller and Kuinoel, take the present and perfect in the signification of the future. The conjecture does indeed force itself upon our consideration, that the Redeemer here spoke of a subsequent illumination by the Spirit. Ἀνάγι offers no objection to this. In prophetic intuition the future is present. Precisely in this manner is ἀνάγι found in reference to a future occurrence, Matt. 26: 64, comp. John 1: 52. But in like manner the present and perfect would not prevent us from referring the expression to the future; only we dare not assume an appropriate enallage temporum. The Prophet beholds the future as a present already completed. The rather is this view to be adopted and ap-

proved since the Redeemer designed to say, even now already, in this last time of suffering and of conflict, the Father will more and more reveal himself to the disciples in the manifestation of the Son, until this shall be perfected on the day of Pentecost. Luther : " although you apprehend and hold my words in a weak manner only, yet you know me, and in so far as you know me you know the Father also." Here, as also in 13: 19, many interpreters have taken *ἀπαρτί* in the sense of *ἄρτι*; nor is this entirely inadmissible. But according to our mode of apprehending the place, the sense is still better if we hold on to its appropriate signification. *Ὁρᾶν* as in 6: 26, 40.

V. 8, 9. It is easy to see how little the disciples were able to ascend the height towards which Christ's words would draw them. Philip, who in 6: 7 is represented to us as a man cleaving to the things of sense, takes up the expression of Christ; his request contains something child-like, but at the same time also involves the sensuous mode of representation. *Ἄρχει ἡμῖν* is equivalent to saying, " We do not yet understand any thing at all of what you have promised us."

-V. 10, 11. The words here spoken by the Redeemer unveil the hidden God to every one who has a Sense capable of receiving him. On listening to the revelations of Christ every unblinded man is filled with the perception or apprehension of an unearthly power—the apprehension that God is himself developed in them. If, however, this is not recognized—says Christ—yet in his conduct and conversation, in the whole course of his life, the streaming forth of a concealed glory must be perceived; yet must a human life which appears as a pure fountain of humility and love, and which has been accompanied with such varied proofs of unearthly power, awaken in the beholder an apprehension of the nature of God himself.—Those commentators who wish to understand by the word *ἔργα* " the occupation of bettering men," or the instructions of Jesus, may with some sem-

blance of probability appeal to v. 10, where *ῥήματα* stands in the negative clause and *ἔργα* in the positive; the two therefore seem to be parallel. But still it cannot thence be shown that *ἔργα* is altogether the same as *ῥήματα*, just as little as *λαλεῖν* and *ποιεῖν* in 8: 38 can be proved the same. On the contrary it is here the case, as has been elsewhere remarked, that *ἔργα* embraces all the acts and agency of Christ, and as a consequence *ῥήματα* is comprehended in the *ἔργοις* as a subordinate conception.

V. 12. The double *ἀμήν* refers to something very extraordinary, very hard to be believed. Faith is such an extraordinary power, that having become participant of his Spirit through it, the disciples of the Lord would be able to effect even greater things than he had done. The question here arises, How is *μεῖζονα* greater to be understood? The older writers refer it to certain miraculous works more striking to the eye, which should be performed by the disciples; such as the healing effected by Peter merely by his shadow, the speaking in strange tongues, etc. Such is the view of Erasmus, Bengel and others. But in regard to many miracles it were not possible to determine with nice accuracy the more or the less of the miraculous in them; nor would it have been appropriate to the character of Christ to apply such a strict admeasurement in respect of the visibly miraculous, (the *ἐκπληκτικόν*,) found in those miracles that they performed. This were not accordant with his treatment of the miraculous in other cases, but would have been much more appropriate to the character of Apollonius Tyanaeus. Gerhard in the Harm. Ev. takes *μεῖζονα* in the signification of *more*. But this is improbable, partly for the reasons above given, and partly also because it is in opposition to the *usus loquendi*; comp. the parallel passages 1: 51. 5: 20. The expression may be most naturally explained from the relations in which the agency of the Apostles stood in reference to that of Christ himself. On this point Christ had already said, "One is the

sower and another is the reaper," 4: 36. Christ had introduced the new spiritual life among men, but had not diffused it abroad; this dispersion of it was the great employment of those messengers who were animated by his Spirit. This could not be done, however, until after his departure; because the rich baptism of the Spirit could only then first commence; comp. 7: 39. 12: 24. 12: 32. 15: 7. 4: 37, 38. 15: 26 and others. At the same time we must also hold fast the truth, that in these cases it is Christ only who is again present, and who works *through* the Apostles. Calvin: *tenendum est quid velit Christus in hoc loco: non alligatam esse corporis sui praesentiae virtutem illam, qua se filium Dei esse probat, ut pluribus se absente ac majoribus experimentis illustranda sit. Atqui ascensum Christi paulo post secuta est admirabilis mundi conversio, in qua potentius se exseruit Christi divinitas quam quum inter homines ageret. 'We must hold fast the sense which Christ wishes to convey in this place, and which is: that that power by which he proves himself to be the Son of God, is not exclusively bound to the presence of his body; so that even after his departure it should be set forth in greater and more numerous operations. And we know that the ascension of Christ was shortly after followed by the wonderful conversion of the world, in which he manifested his Divinity more powerfully than when he acted among men.'* Luther in like manner. Comp. also Lampe. Erasmus shows the connexion with the preceding context very happily: *eadem nobis (patri et mihi) mens est, eadem voluntas, eadem vis. Hoc igitur tenete. Quod si feceritis, nihil detrimenti vobis afferet hujus corporis subductus conspectus. Oculis fidei melius cernetis absentem, et quod nunc videtis patrem per me agentem, cui modis omnibus inhaereo, idem agam per vos, si mihi inhaeseritis. Imo clarius etiam exseram vim meae divinitatis posteaquam hanc infirmitatis speciem subduxero. 'We, (the Father and I,) possess the same mind, the same will, the same power. Hold*

this fast therefore. Which if you do, the absence of this my body shall bring nothing of detriment to you. Rather may you behold me, being absent, with the eyes of faith; and that which you now see the Father, in whom I in all respects inhere, perform through me, the same will I execute through you, if you inhere in me. Indeed I will even exhibit the power of my divinity in a more striking manner after I shall have withdrawn this bodily form of infirmity.'—There are two modes of understanding *ὅτι ἐγὼ κ. τ. λ.* which follows; either simply in the sense: "Since I go away from the earth, so you enter into my place." Thus Euth., Erasmus, Heumann, Storr and others. Or the going to the Father contains a declaration of his entrance into the divine sovereignty, by means of which the Apostles should be armed with such mighty power. So Cyril: *εἰ δὴποτε μείζονα τούτων αὐτοῖς ποιεῖν ἐπαγγέλλεται; ἕως, φησὶ, σὺν ὑμῖν τὰς διατριβὰς ἐποιουῦμην, ἐπὶ τῆς γῆς ἐπολιτευσάμην ὡς ἄνθρωπος, καὶ οὐκ ἄκρατον ὑμῖν τῆς θεύτητος τὴν ἐξουσίαν ἐπέδειξάμην· ἐπειδὴ δὲ τὸ λοιπὸν ὁ τοῦ πάθους ἐφέστηκε καιρὸς, ἀναστὰς ἐκ νεκρῶν πορεύομαι πρὸς τὸν πατέρα, συνεδρεῖων αὐτῷ ὡς θεὸς ἐκ θεοῦ ἀκαταλήπτῳ δυνάμει καὶ ἐξουσίᾳ χορηγῶν τοῖς γνησίοις τὰ ἀγαθὰ.* 'What greater things then than these does he promise that they shall do? During the time of my continuance with you, says he, I have led the ordinary life of man upon the earth, and have not exhibited to you the power of my Divinity in its most potent form. But hereafter, when the time of my suffering shall have come to a stand, after having arisen from the dead I shall go unto the Father; and being there enthroned with Him as God of God, I will bestow blessings upon my genuine disciples with unlimited power and authority.' Calvin: *adita regni sui possessione plenius suam potentiam demonstraturus est.* 'He will demonstrate his power more fully after having taken possession of his kingdom.' So also Luther, Lücke and others. This is unquestionably the more correct mode of exegesis,

because Christ says expressly that his departure to the Father was the same as taking possession of a greater sovereignty; comp. v. 28.

V. 13, 14. The power and the perfection to which the disciples were to attain would also manifest itself in the fact that their prayers in the name of Jesus should be heard; comp. 16: 24, and the remarks on the verse. The correct explanation of this expression depends upon the correct apprehension of *ἐν τῷ ὀνόματι μου* *in my name*. The circumference of this expression is exceeding wide. It may be found treated in the best manner by Wahl, although he is guilty of the error of wishing to establish in particular passages one only of the various references which the formula involves; on which account he is also frequently embarrassed to know which of two or three he shall select. Thus he hesitates whether to explain the clause *προσεύχασθαι ἐν ὀνόματι Χριστοῦ* 'to pray in the name of Christ,' by *ad normam praeceptorum Christi* 'in accordance with the precepts of Christ,' or by *ejus mente indutus*, 'being clothed with his mind.' Even in the smaller edition of his *Clavis* that has appeared, he prefers the explanation "in the character of a messenger of Jesus." If we may adopt as the ground-principle of the expression, the emphatic signification assigned by Wahl in the smaller *Clavis* sub d., viz., "*τὸ ὄνομα Ἰησοῦ* = Jesus with all the representations and remembrances connected with his name;" a prayer in the name of Jesus would then be (*α*) a prayer where he is present in the heart of man, (*β*) where prayer is made with his spirit, (*γ*) where the Christian rests upon the filial relation in which he has been placed through Christ, (*δ*) in reference to the kingdom of Christ:—and still other individual references might be derived from that fundamental view. But a prayer which is offered in the spirit of Christ, conformably to his will, is primarily directed towards the advancement of his kingdom in us and in others. Whatsoever the Christian prays for, he ob-

tains, if the Spirit of Christ be in him ; nay it is only a means to that higher end. In this sense it is true that *every* prayer offered in the name of Christ, is actually fulfilled ; on which comp. remarks on 15: 7.

V. 15. The promises stand related to the measure of faith and trueness. On *τηρεῖν* see 8: 51.

V. 16. During Christ's life upon the earth the weakness and faithlessness of the disciples were so great that they were never able to dispense with him as a stay and support. But now as he was about to go away, he promises to them another support. In what sense, however, does Christ denominate himself, and the Spirit sent from him and the Father, *παράκλητος*, Comforter or Paraclete? On this point the treatise of Knapp is handled in a very fundamental way, *Scripta Var. Arg.* p. 128. The answer to this question is rendered the more difficult in consequence of the fact that in genuine Greek the verb *παρακαλεῖν* has a variety of significations. 1. "To call to a place, to call to aid. 2. To admonish, to persuade, to incite. 3. To entreat, to pray." To which may be added the Hellenistic significations, "to console, to soothe, to encourage." Finally, the Rabbins also in their language use the word *נְצַחֵם*; so that even this use of the word must be taken into consideration. In the explanation of this word the leading circumstance to guide us must be to take that signification which is applicable in the different passages in which it occurs. For we may distinguish three explanations. 1. Origen, *περὶ ἀρχῶν* l. II. c. 7, explains it where it is applied to the Holy Spirit, by Consolator, *παράμυθητής*, whilst in 1 John 2: 1 he adopts the signification of Deprecator. So most of the Greek commentators, see Suicer s. h. v., Erasmus, Luther and many others. But, to say nothing of the fact that this signification cannot be grammatically established, (for no *admissible* instance can be adduced where the passive *παράκλητος* is used in the active sense of *παρακλήτωρ*,) yet it is appropriate to but a

very few passages only; for others, on the contrary, it is either entirely too circumscribed or is altogether inappropriate, as 1 John 2: 1. John 16: 7. 15: 26 and others. This has been adopted again by Van Hengel in his *Annotatio ad N. T.*, Amst. 1824.—2. After the example of Theod. Mopsuest. (*ἄλλον παράκλητον λέγει, ἀντὶ τοῦ, ἄλλον διδάσκαλον, παράκλητον λέγων τὴν ἐν τοῖς δεινοῖς διδασκαλίαν*), and the English Mede, Ernesti, *De Difficult. N. Test. recte interpr.*, Opusc. Philol., p. 215, *Neue Bibl. B. IV. s. 94*, wishes to adopt the signification of *teacher*. But neither is this sense adapted to all the passages. Nor can it be at all proved from the usages of the language. For—not to mention that in this case also the active signification would be assumed for the passive form—we are pressed with the question, whether the verb *παρακαλεῖν* can be found any where in the New Testament in the sense of *to teach*; as this hypothesis assumes? It is at least very certain that that sense never was transferred to the Rabbinical מְדַבֵּר; and, since the word occurs here also, this must necessarily be taken into the account in determining the signification. 3. Every thing then opposes those views, and determines us in favour of the third sense; “assistant, helper, advocate, (intercessor).” Demosthenes uses it with this force in a judicial sense, see *Index*, ed. Reiske, where it is equivalent to *συνήγορος*; the word occurs in the same sense with Philo, see *Loesner Obs.*, as well as in the Rabbinical dialect. It is supported by Rom. 8: 26, and—what is the weightiest consideration of all—it is appropriate to all the passages of the New Testament where it occurs. After the example of the early Latin Fathers, Calvin, Beza, Lampe, Bengel and many others, have adopted this sense. Tertullian and Augustine have *Advocatus*. *Comp. Knapp, Scripta, T. I. p. 125 sq.* Since the time of Herder particularly, *Christl. Schr. Samml. IV. 86 sq.*, many resolve the promise of Christ in regard to the Paraclete into that of a religious *inspiration*, [interest,

zeal, enthusiasm]. The Spirit of God indeed never comes *without* a religious inspiration and elevation, but enters into the heart of the believer *in* such inspiration; yet even because *He* is in it, this religious inspiration is different from all others.

V. 17. The genitive τ. ἀληθ. *of truth*, is Gen. effectus, as πνεῦμα τῆς ἀγάπης, τῆς πίστεως *spirit of love, of faith*. Starck; Paraph. in Joh. 13—17. Exc. II. de voce πνεῦμα τ. ἀλ., disregards the context of the passage when he takes the expression in the same sense as ἀλήθεια *truth* itself. On the sense of ἀλήθεια as used by John comp. the remarks on 1: 4, 14. — On κόσμος see on 1: 10. Were this knowledge of divine truth to be attained and completed by a simple act of the reflective understanding, the world would also see that Spirit; but since it may not be understood except by living in the thing itself, see on 1: 4, so it is folly to the world, 1 Cor. 2: 14.

V. 18—20. The question here presents itself, How is the return of Christ to be understood? Augustine, Bede and Maldon. suppose his coming to judge the world is meant. Yet Christ could not have mentioned this to his disciples as a matter of consolation, since this was not an ἔτι μικρον *yet a little while*; and besides, in that coming the world sees or experiences Christ. Again, it might be rendered probable indeed that Christ here speaks of his re-appearance after the resurrection. It might be said: Wishing here to condescend still more to the weakness of his disciples, who now clung to his person as children to a father, Christ does not satisfy himself by giving them a promise of his spiritual coming, but for their consolation mentions also that he will re-appear in body. After his resurrection Christ did not appear to the unbelieving, but to his disciples alone; with this v. 18 would accord: Thus is it understood by most of the Greek commentators, by Erasmus, Beza, Heumann, Morus and others. But there are many considerations which oppose this view.

And first, Lücke with propriety urges against it the consideration that it would be singularly remarkable if Christ had here spoken of his resurrection in such a dark and distant manner, whilst in Matt. 20: 19 and the other Evangelists his explanations in regard to it are so clear and palpable. Again, in v. 20 here, Christ says that at this re-appearance the disciples would gain a clear insight into his connexion with the Father; this did not take place, however, after his resurrection, not until the day of Pentecost. In the answer which Christ gives to Judas in v. 23, he speaks determinately of a spiritual coming; yet this seems to be nothing more than a summing up of what he had said before. And besides, on this supposition what would *ὑμεῖς ζήσεσθε ye shall live*, in v. 19 mean? Were ζῶ explained in accordance with that apprehension of the phrase, it would mean *I revive again*, as *חַיָּה* is used in Heb. If, therefore, the corresponding *ζήσεσθε* is to be taken in that sense, then Christ spoke of the resurrection of the disciples; but this would be altogether inappropriate here. Recourse must then be had to unnatural tropical significations, as Grotius does, who construes, “you will happily rise superior to all dangers.” Finally, *ἐμφανίσειν* also in v. 21, must be understood of an inward and spiritual communication of knowledge which is imparted to *all* who are Christians at heart; and yet that is nothing more than a continuation of Christ’s discourse. For these reasons, we in this place, as also in the parallel passage, 10: 10, refer *ἔρχεσθαι* to the spiritual coming of Christ by the Holy Spirit, 14: 3. 16: 16, 22; in this the Redeemer appears in the same manner that he continues eternally with his own, Matt. 28: 20. So Luther, Calvin, Glassius, Lampe, Flatt, Symb. ed. Ev. Joh. P. II, Lücke; and among the ancients Cyrill, according to the testimony of Maldon. But in the *Catena* Cyrill refers the coming of Christ to the departure of the disciples from this life, as above v. 3. *Ὁ κόσμος με οὐκέτι θ. the world seeth me no more*, refers to the sensuous vision. For those who

do not possess an inner organ for the truth have no other means of intercourse with the Son of God than by their bodily senses: but the disciples on the other hand, in whom the inner organ was to be found, could maintain a near and intimate communion with the Redeemer even after his bodily departure. In the pregnant use of language as employed by John and Christ $\zeta\omega$ means "to lead a true life in God;" consequently, "since I myself lead a true life in God I can communicate it to others also, and in this manner bring them into an inward and spiritual intercourse with myself," John 4: 14. Calvin says excellently: *quum subductus ero a conspectu mundi, vobis nihilominus adero. Caeteram ut hoc arcano Christi intuitu fruamur, non aestimanda est sensu praesentia ejus vel absentia, sed fidei oculis ad perspicendam ejus virtutem intentos esse nos decet. Ita fit ut Christum spiritu praesentem semper habeant et aspiciant fideles, quantumvis corpore ab eo distent. Tum causam discriminis notat, cur videndus sit a suis, non a mundo, quia videri nequeat Christus nisi secundum vitam spiritualem, qua mundus orbatus est. Non videt Christum mundus, nihil mirum: mors enim caecitatis causa est. Verum simulac spiritu vivere quis coepit, oculis etiam ad Christum videndum praeditus est. —* *Ἐν ἐκείνῃ τ. ἡμ.* in that day, as the Hebrew בַּיּוֹם , is used for the greater vividness of large periods of time also. When man begins inwardly to experience a communion with Christ, he begins also at the same time to recognize the oneness of God with Christ.

V. 21. Reverence for the words of Christ and a surrender of heart to the divine Will, are the necessary conditions of that inward consciousness of communion with Christ; see on $\tau\eta\sigma\epsilon\iota\nu$ *v. ε.* keeping the commands, on 8: 51. Not until a change is effected in his disposition, not until he begins to deny his own will and yield obedience to Christ, does God love man; and then only does the inward communion with God and Christ, the union of being with him, become clear

and certain to man, 17: 21. Communion with Christ therefore, and the consciousness of the same, is not a matter of sensuous perception, but of an inbeing in the spiritual consciousness; it is consequently a fact which depends upon the character and tendency of the inward man. *Ἐμπαύλιζειν* is used to designate not only the sensuous communication of knowledge, but is used also in reference to spiritual revelations, LXX in Ex. 13: 33. Wisd. 1: 2.—Augustine: *qui habet in memoria et servat in vita, qui habet in sermonibus et servat in moribus, qui habet audiendo et servat faciendo, qui habet faciendo et servat perseverando, ipse est, inquit, qui diligit me.* 'He who has my commands in memory and observes them in life, who exhibits them in discourse and carries them out into practice, who has them in hearing and obeys them in action, who manifests them in action and constantly perseveres therein — he it is that loveth me.'

V. 22—24. Still clinging to the earlier form of their Messianic hopes and making no distinction between the first and second advent of the Messiah, the disciples cannot understand why Christ should not become known to the world at his return. They expected rather that he would exercise a judgment over the world. The Judas here is he who in Matt. 10: 3 has the surname of Thaddaeus and Lebbaeus, and who in Luke 6: 16 is called the brother of James. On the force of *καί* in interrogations comp. the remarks on 9: 36. *τί γέγονεν*, after the Heb. *מָה הָיָה לָךְ*; also in Classic Greek *τί ὃ ἔστιν, ὡς κ. τ. λ.*; Eurip. *Troad.* v. 889. See also *τί γέγονεν ὅτι* in a passage from Chrysostom on 18: 17; "what is the reason, that."—*Μονῆν ποιεῖν* occurs in Joseph. *Antiq.* I. 13. c. 2, I. 8. c. 13, also in Thucydides, *De bello Pel.* I. I. c. 131, in the sense of "to dwell, to abide." The good and the holy in man are nothing self-subsistent; they exist there only in so far as God is there. Holiness is no dead mechanism, it is no adjustment of the spiritual organs of man; it is the Life of God in man. Consequently where the holy be-

comes predominant in man, there also does the presence of the living God enter into his soul. The Redeemer returns to Judas an indirect answer: "where love to the divine Redeemer exists, there only is there trueness in the consideration and obedience of his commands; and of a consequence, there only is the inward consciousness of God and of his Anointed possible. And therefore, also, the world, which has no Organ for the Divine in the Redeemer, can never become conscious of him."—*Kal* in v. 24 is not adversative, but continuative: "He who does not love me myself, being attracted by the Divine in me, he also will not take heed to obey my commands; but then these commands are nothing else than revelations of the Highest God himself, and consequently—it is not possible for such a person to have communion with God."

V. 25, 26. It would seem as though Christ here rose up from the meal, and wished to end his discourse. *Comp. ἐπεσοῦσι* v. 31. He had another opportunity to learn how very little of his discourse was inwardly apprehended by his disciples, and therefore he points to the time when the Holy Ghost would explain all things. *Ἐν τῷ ὀνόματι μου* in my name. Here also we may apply the signification as given on v. 14 from Waid, and the phrase is then equivalent to "in respect of me, my work and my worth," that is, "through my instrumentality"; for such an agency of the Holy Spirit was rendered possible only through the manifestation of the Redeemer in humanity. As is done by Luther in his exposition, and also by Grotius and others, *διδάξει* may be immediately connected with *ἂ εἶπον*; but still this connexion is somewhat forced. It is therefore better to understand it by itself. The word *all* in strictness applies only to all of a certain genus or class, and must therefore be more narrowly determined by the context; 1 John 2: 20. The topic here under consideration was the misapprehension of Christ's discourses which constantly entered the

minds of the disciples. Hence the instruction which Christ promises refers to difficulties, and to those things in his words which the disciples had not yet fully apprehended. Augustine therefore excellently remarks: *dicente filio verba capimus, docente spiritu eadem verba intelligimus.* 'We receive words uttered by the Son, and through the teaching of the Spirit we are made to understand these words.' Calvin: *spargebat enim tunc doctrinae semen, quod aliquamdiu suffocatum latuit in discipulis. Quodsi non statim illis apparet, jubet esse bono animo, donec spiritus interior magister idem in ipsorum cordibus loquatur.* 'He then scattered the seed of his doctrine, which buried for a time lay concealed in the Apostles. And although it should not appear to them immediately, he still commands them to be constant and faithful, until the Spirit, the inward Teacher, should speak the same in their hearts.' True, the Spirit could not impart any inward instruction in reference to the words of Christ, if they had not been previously in the memory; but that which is not understood is the more easily forgotten because it has no sketch or outlines, or no point of contact for us. On which account Christ adds that the Divine Spirit would re-enliven again those things which had faded from memory.

V. 27. *Εἰρήνη* corresponds to the Hebrew *שָׁלוֹם*, "health, peace, prosperity." Among the Jews *שָׁלוֹם לְךָ* *peace to you*, was commonly used as a form of consolation, to which was sometimes added *אַל תִּירָא* *fear not*, Gen. 43: 23. Jud. 6: 23. 19: 20. Dan. 10: 19. Tob. 12: 17. Among the later Jews, as also among the Arabians and Syrians, it became a form of salutation or greeting; among the Arabians and Syrians it was also the form used at parting or bidding farewell. "To greet" is in the Rabbinical dialect written *נָתַן שָׁלוֹם* *to give peace*, Tr. Pirke Avoth. c. 4; in Syriac we find the corresponding expression: *ܢܝܫܘܟܘܢܐ ܠܥܝܢܐ*, "they gave peace to one another" for, "they took leave of each-

other ;" Asseman, *Bibl. Or. T. 1*, p. 376. And in Arabic also they say *قال السلام*, "he said peace," which means "he took leave." Since now Christ drew near to his final departure, he may have designed to allude to it by the language he adopted, for it is possible that the expression was then already the current one of bidding farewell ; or it may be said that he merely added the common form of consolation. But in either case the expression with him was not a mere formal one, no more than was the *χάρις καὶ εἰρήνη* *grace and peace* of the earliest Christians ; but he also shows that he meant a deeper *εἰρήνη* *peace* than that which the world knows or wishes to others. He wished them that peace which springs from a personal relation to himself, Phil. 4: 7, and which he also would actually communicate. To this special gift of Christ, afterwards referred the *εἰρήνη* *peace* in the Christian salutation. Comp. also 20: 10. אֲרָאִיכֶם *fear not* was then appropriately added.

V. 28, 29. The Saviour still sees his disciples constantly cast down. He addresses them yet once more in child-like language, he reminds them of the promise which had been already given, comp. remarks on v. 18, and adds—here, as well as throughout the whole discourse, condescending to accommodate himself to their representations—that they had the less cause for sorrow as he was about to ascend up to God, and that God would therefore himself be their protector. If during his weak, human manifestation, they had exercised such a filial confidence in him, how much firmer should their confidence be now that he was going away in order to be made a partaker in the omnipotence of the Almighty God. Comp. 16: 7. Should any one here, without regard to other passages, attempt to derive any thing in opposition to the higher dignity of Christ, he would act a perverted part ; for this expression of Jesus is distinguished in *form* only and not in *essence* from those so frequently recurring wherein he represents his going to the Father as the commencement of his

glorification and of his sitting at the right hand of God. His divine being could never be subjected to any change; but with his human being it was as with ours—it could enter into glory only through humiliation and suffering, Heb. 2: 17, 18. 5: 7. Calvin: amabant haud dubie discipuli Christum, sed aliter quam decebat. Fuit enim aliquid carnale admistum, ut ab eo divelli non sustinerent. Quodsi spiritualiter eum amassent, nihil magis illis fuisset cordi quam ejus ad patrem reditus. Non confert hic Christus patris divinitatem cum sua, nec humanam suam naturam divinae patris essentiae comparat, sed potius statum praesentem coelesti gloriae, ad quam mox recipiendus erat, ac si diceret: cupitis me retinere in mundo, atqui praestat in coelum ascendere. 'The Disciples without doubt loved Christ; yet otherwise than they should have done. For somewhat of the carnal was mingled with their love, insomuch that they could not endure the thought of being separated from him. But had they loved him in a purely spiritual manner, they would at heart have thought of nothing else than his return to the Father. Christ does not here institute a comparison between the Divinity of the Father and his own, nor does he compare his human nature to the Divine Essence of the Father, but rather contrasts his present state with that celestial glory to which he was shortly to be received. As if he had said: You wish to retain me in the world, but it is better that I should ascend up into Heaven.' Bengel: loquitur sermone qui et *captui* illi, quem discipuli tum habebant, et tempori *reique praesenti*, quum de profectioe ad patrem agebatur, erat accommodatissimus. 'He speaks in a language best adapted to the *apprehension* which the disciples then possessed, as well as to the time and to the *topic in hand*, when he speaks concerning his departure to the Father.' In *sense* therefore *μείζων* *greater* is equivalent to "happier, more mighty" as it is rendered by Bengel, Storr and others. Comp. 4: 12, 8: 53. Olshausen supposes the *sense* to be, "rejoice because I go

to the Father, for it is good for me myself"—“Since the Son proceeded from the Father there must always be a longing in him to return to the Father.”—On the dogmatico-speculative exegesis of the passage, comp. Petavius, Theol. Dogm. T. II. l. 2. c. 2. Suicer, Thes. Eccles. P. 2. p. 1368.—In v. 29, as in 13: 19, the Redeemer seeks to obviate by anticipation the astonishment and despondency which might seize the disciples when they should afterwards see him torn from them.

V. 30. On ἄρχων τ. κ. ruler of the world comp. 12: 31. Ἔχειν ἔν τινι the ancients supplied altogether τὶ τῶν ἰδίων: “there is in me nothing kindred with him, nothing that belongs to his dominion, no sin, and consequently also no power of death; I will therefore rise victorious over sufferings and death.” From this explanation arose the reading οὐχ εὐρήσει, which is found in some Mss., in the Fathers, and also in the Aethiopic version. Still more natural, however, is the explanation which supplies ποιεῖν, as ἔχειν ποιεῖν τίνι, in the sense of “to conquer any one, to impose any thing upon any one,” as it occurs in Luke 12: 4. So Heumann, Semler, Morus and Storr. Christ wishes to say, “the spirit of darkness acting in my adversaries will soon make its attacks upon me; but it shall not be able to gain a victory over me.” The ἐν must not meanwhile be looked upon directly as the dat. incommodi, see on 11: 10; it is, as Luther correctly translates, “in me, with me.” Καί is the same as καίτοιγε, as also in 3: 13.

V. 31. The connexion with the preceding is thus given by Apollinaris: ἐπ’ ἐμὲ τοίνυν οὐχ οὕτως ἤξει ὡς ἐπὶ τινα ἄνθρωπον τῶν ὑφ’ ἁμαρτία κειμένων, ἀλλ’ ἐκ οὐσίως ἐαυτὸν παραδιδόντα καὶ δεικνύοντα τῷ κόσμῳ τὴν ἀγάπην ἣν ἔχω πρὸς τὸν πατέρα, ὅτι, βουλομένου πατρὸς σώζεσθαι τὸν κόσμον, ἐγγάζομαι τοῦτο. ‘In respect of me, therefore, it comes not as upon any other human being— all of whom are under the power of sin; for I spontaneously

surrender myself, and thus exhibit unto the world an evidence of my love for the Father. Because, since the Father wishes to save the world, I carry this wish into execution.' The elder commentators connect *ἰγείρεσθε* immediately with what precedes, "that it may be known that I willingly give myself up to death, so let us immediately depart unto the same." Cyrill: *Λέγει τοῦτο, οὐχ ὡς ὑπάλιτος τοῖς ἀνθρωπίνοις πάθειν, ἀλλ' ὡς ἀρχηγός καὶ πρῶτος καὶ καθηγητῆς τῆς εἰς ἀθανάσιαν ὁδοῦ καὶ εἰς ζωὴν τὴν ἐν ἀγιασμῷ.* 'He says this, not as if he were subject to human passions, but because he was the chief, and the first and the leader of the way to immortality, and to that life which is in sanctification.' Erasmus: *proinde satis jam diu sumus in hoc acubitu. Tempus est, ut, quoniam volentes exsequimur jussu patris, obviam eamus instanti morti. Surgite itaque.* 'Now, therefore, we have been sufficiently long in this reclining posture. Forasmuch as we wish willingly to execute the commands of the Father, it is time that we should go forth to meet approaching death. Arise, therefore.' In the mean time, however, it is possible *τοῦτο γίγνεται* ought to be supplied as in 13: 18, which was omitted in the warmth of address; *ἰγείρεσθε* would then stand absolutely. The same form of expression for breaking up a conference and for departure see in Matt. 26: 46. *Ἀγομεν ἐντεῦθεν* may refer only to removal from the hall of entertainment, and afterwards to a departure from the city. Yet we do not see that Christ left the city till 18: 1. Hence we may safely assume—especially since the conclusion of this discourse also points to an ending of the whole address—that Christ *wished* to break up and depart, but that the weightiness of the moment and his love to the disciples chained him anew.

CHAPTER XV.

VERSE 1, 2. On this and the succeeding chapter compare the treatise of Noesselt, Opusc. II, 27. The nearer that hour drew on when the Redeemer should be outwardly separated from his disciples, the more living did the consciousness within him become that in Spirit he should have eternal communion with them and all the faithful upon earth. Hence many of his last sayings, as is the case also with this, refer to that presence in the realm of spirits which is to continue forever—to his presence in the hearts of those who have inwardly received him. He rose up from the meal; he wishes to depart. But love chains him there. He *abides* with his own although he departs—that is the theme which he again resumes.—Inasmuch as Christ always derived the comparisons which he used from something that struck the eye, the same is to be expected here. Many suppose that he gave utterance to this discourse as he passed by a vineyard on his way to Gethsemane. This is, however, by no means probable, since it could hardly be assumed with propriety that all the solemn words to the eighteenth chapter, together with the official prayer appropriate to the high-priest, were uttered in the noise and disquiet of a nocturnal journey. Perhaps a vineyard lay before the windows of the hall in which they supped, perhaps the tendrils of the vine had clumb up the wall and grown in through the window, Ps. 128: 3; or possibly John omitted some other discourses of the Redeemer which served to prepare the way for this comparison. The vine had moreover been frequently used for comparisons by the Prophets before, Jer. 2: 21. Ez. 15: 19, 10. Ps. 80: 9.—The Author of the realm of spirits is also the Author of the realm of nature; both kingdoms develop themselves according to the same laws. Wherefore, those comparisons which

the Redeemer derives from the realm of nature are not mere comparisons serving to throw light upon the topic in hand; they are inward analogies, and nature is a witness for the realm of the spirit. This truth floats dimly in the twilight of the allegorizing Cabbalists, (and also in Swedenborg,) who did not lack in principle, but only in the application of the principle. Their principle was *בְּלִמְדָה דִּי בְּאֶרְצָא דְהַכִּי נִמְי בְּצִיִּלָּא*, "every thing that is in the kingdom of the earth is found also in the kingdom of Heaven." Sohar ad Gen. f. 91. c. 362. Were it not so, those comparisons would not have the power of conviction which they do exercise over every unperverted mind. The Redeemer then here also wishes to say, that the same relation which exists between the vine and its tendrils, is a relation which manifests itself in the highest manner in the connexion which He sustains towards those who believe in him. As nature is here a witness in regard to the facts of the Spiritual Kingdom, so on the other hand these facts are, as it were, fulfillments of the prophecies of nature. Comp. on *ἀληθινός* remarks on 1: 9. "I am he in whom the relation of the vine to its branches is revealed in the deepest manner." The vintner who attends to the vine, is the heavenly Father, the Author of all the means of salvation, the Lord of the Theocracy, who is in other applications of the vineyard denominated the Lord of the vineyard, Matt. 20: 1, 21: 28, 33. *Γεωργός* per Synecd. for *ἀμειλουργός*, in which signification it is also found in profane writers.—In v. 2 the comparison and the thing compared run into each other. *Αἶρειν* to cut off, *καθαίρειν* to prune. Philo, de somn. p. 1116, ed. Fr.: *τοῖς δένδροισιν ἐπιγύονται βλάσται περισσᾶι, μεγάλαι τῶν γνησίων λῶβαι, ἃς καθαίρουσι καὶ ἀποτέμνουσι προνοία τῶν ἀναγκαίων οἱ γεωργοῦντες.* 'Very many redundant branches sprout out from trees, and these are a great injury to the healthful growth of the proper stock. Hence the husbandmen cut them off and prune them away with prudent

foresight.' The application is this: "Those who are related to the Son of God by an external connexion only, without drawing the inward energy of their life from their union with him, shall hereafter be entirely separated from him; like those branches which have only an *apparent* connexion with the stock, but are not internally united with it. But those on the contrary who are inwardly conjoined with the Redeemer, although they still have individual shoots in which his Spirit does not dwell, yet his heavenly Father will prune away these shoots, in a painful manner indeed, but still for the healthfulness and growth of the plant." Scholiast: 'Ὁ Χὸς ἐστὶν ἡ ῥίζα, καὶ ἄνευ τῆς εἰς αὐτὸν πίστεως καὶ τῆς ἐξ αὐτοῦ δυνάμεως οὐδὲν οὐδεὶς δύναται ποιῆσαι. "Ἦν ὁ πατὴρ οὐ γεωργεῖ, ὡς μὴ χρήσουσαν ἐπιμελείας· ἀλλὰ τὰ κλήματα εἰσι τοῦ Χοῦ, ὡς ἐνωθέντες αὐτῷ οἱ πιστοὶ διὰ τῆς ἐνοικήσεως τοῦ ἁγίου πνεύματος, καὶ γεγονότες θείας φύσεως κοινωνοί, οἳ καὶ ἐπιμελείας τυγχάνουσι παρὰ τοῦ πατρὸς. Ὁ δὲ Χὸς ὡς ῥίζα συνέχει τοὺς πιστοὺς καὶ ζωογονεῖ διὰ τοῦ ἁγίου πνεύματος. Οὐ γὰρ ἀφ' ἐνὸς γέγονε προσώπου ἢ σαιτηρία, ἀλλ' ἀπὸ τῆς θείας τριάδος. 'Christ is the root, and without *faith in Him* and *power derived from Him*, no one is able to do any thing. This root the Father doth not cultivate, because it does not need his care. But the branches of Christ—the faithful who are made one with him through the indwelling of the Holy Spirit, and who have become participant of the Divine Nature—they obtain the cultivation or care of the Father. But Christ as a root bindeth together the faithful, and begetteth them through the Holy Spirit. For salvation does not come from one Person of the Trinity, but from the Divine Triad.' The hostility of the wicked against the Crucified had the very opposite effect from that which they designed, in that by this same hostility and persecution of the world against Christians their purification was effected, and they became more thoroughly pervaded by the living Spirit of Christ.

V. 3. By the reception of his word into their hearts where it lay provisionally concealed as a rich seed, the disciples had already to a certain degree been inwardly united with their Lord, and consequently they were of the number of those branches which needed *pruning* only, 6: 68. The *καθαρότης* *cleanness* here is therefore no absolute one; Christ only wishes to designate by it that *γνησιότης* *genuineness* in the possession of which a progressive purification still always remains necessary, 13: 10.

V. 4—6. *Οὐδέν* *nothing*, in v. 5, as *πάντα* *all* elsewhere, 14: 26, is not to be taken absolutely, but must be explained from the connexion thus, “no work of faith and of love, no good action.” The Aorists *ἐβλήθη* and *ἐξηράνθη* are used, because he designed to express that in the divine counsels the action was already performed, Winer, Gram. 3d Ausg. s. 227. The *βάλλειν.εἰς πῦρ* *casting into the fire*, belongs primarily to the figure, as weeds and noxious herbs are burned; and then secondarily it refers to hell fire, the symbol of unhappiness in the world to come, Matt. 13: 40. Heb. 6: 8. The sense of the whole is: “nothing but the measure in which the branch is united with the vine determines the measure in which it derives living nutriment from the vine. If it ceases entirely to continue in an inward union with it, it then withers, it is easily broken off, it becomes entirely dry and is fit only for burning. In like manner also when the faithful depart farther and farther from their *inward* communion with the Redeemer, how much soever they may seek to maintain an outward connexion—it is of no avail, they fall entirely off, they thereby lose all life and become victims to future misery.”

V. 7. A genuine and close inward union with the Redeemer causes the prayers of his disciples to be heard; for if they are in a proper manner internally one with him, they pray as he also prayed, that is, out of his Spirit, conformably to the will of God. The last end of all the prayers of the

faithful is, "Thy kingdom come, thy will be done." Granted now, that his prayer for a particular object is not answered; yet this takes place only in order to fulfil that highest desire which should be first before all other prayers of the soul. And in this sense we may say that every prayer of the Christian is fulfilled. Comp. the beautiful remarks in Augustine, Conf. V. 8. See the remarks on 14: 13, 14. The same promise infra v. 16. *Musculus: non sunt hæc verba Domini separatim accipienda, sed conjunctim cum præcedentibus: si manseritis in me etc.* Significat enim eos, qui in se manent, ita fore comparatos, ut a divina voluntate non dissentiant, nec aliud quaerant quam quod illi concordet. 'These words of the Lord are not to be viewed apart by themselves, but in conjunction with what precedes, "if ye remain or abide in me etc." For he designs to teach that those who abide in him will be of such a disposition as neither to deviate from the Divine Will, nor to request any thing which is not fully accordant with it.' Luther: "Other persons who pray in their own names, if you ask them whether they are certain of being heard, they answer, 'I have prayed indeed, but whether I am heard or not—that God only knows.' But what does it signify to have prayed, if you do not know what God says to it? A Christian on the other hand sacrifices his prayer to God in the name of Christ, and knows that what he asks shall not be denied him. And even though he be not immediately *delivered* from danger or necessity, he still knows that God will enable him to *conquer*. Which is as much as to say, that he has received what he desired, for a calamity that has been subdued is a calamity no longer."

V. 8. That inward union with the Redeemer is not only a fountain of salvation for the disciples; God is himself glorified by it. The coming of the kingdom of God in the hearts of men, is at the same time as much a glorification (a manifestation) of the Creator as of the creature. This thought

is very closely connected with the one that precedes. Union with Christ produces a fulfilment of the prayer, 'The Lord come!' And when the Lord has once come, fruit is produced. The ancients already were divided in opinion as to whether the Saviour here speaks of the inward growth of the disciples in spirit, or of the diffusion of the truth and of the Spirit without. Theod. Heracl.: *τὰ ἔθνη τὰ εἰς ἐπίγνωσιν θεοῦ εἰσερχόμενα διὰ τῆς ἀποστολικῆς χάριτος* 'the Gentiles coming to the knowledge of God through the Apostolic grace i. e. the preaching of the Apostles.' So most of the recent commentators. Nonnus: *πίστεως ἔμφορα καρπὸν* 'the inward mental fruit of faith.' If we should wish to choose between the two references, the last is unquestionably the most natural on account of the *γενήσεσθε ἐμοὶ μαθηταί* 'so shall ye be my disciples,' as Euth. has correctly remarked: *δοξάζεσθαι ἦτοι χαίρειν τὸν πατέρα εἶπεν ἐν τελείᾳ μαθητείᾳ* 'to glorify the Father by a perfect discipleship.' Yet there is nothing to prevent us from supposing that the Redeemer had both allusions in his mind; as we know also that the growth of the life of Christ within at the same time kindles a zeal for the promotion of the kingdom of Christ without, v. 16.—The Aorist *ἐδοξάσθη* is remarkable here; were it not in opposition to the *usus loquendi* of John to refer *ἐν τούτῳ* to what precedes, we might with Lampe and others feel tempted to do so here, in order to be able to take the Aorist as a *praeter*. The explanation given by Winer, 3 Ausg. s. 228, is not satisfactory. It may however be regarded as a prophetic mode of address; that which was yet to be developed the Redeemer saw as present to his Spirit. "Iva after the demonstrative here, as in many other passages, v. 12, involves in itself the conception of striving, Winer, 3d Ausg. s. 282.

V. 9, 10. It is here a question whether the *ἀγάπη ἢ ἐμὴ* *my love* in v. 9, and perhaps also the *ἀγάπη μου* in v. 10, is to be actively understood of the love of Christ towards us, or

passively of his being beloved by us. We might, with Necesselt and others, adduce 14: 23 in favour of the last view, from which a passive sense would arise: "As the Father loveth me and I love you, according to this sublime relation of love ye should also love me, and abide in this love." But viewed in connexion with v. 10, this passive apprehension of the meaning is unnatural; and besides, the expression *μὲνεν ἐν χριστῷ* to abide in Christ is very common with John. The sense therefore is: "In like manner as my heavenly Father hath loved me, and in virtue of that love hath bestowed upon me gifts of grace, and as I love you and proffer to you those gracious gifts of the Father; so also do you constantly make yourselves susceptible to this my love, and surrender yourselves to it. And a proof of this will be, if you receive my commands into your hearts, (on *ἰηρεῖν* see remarks on 8: 51), I also abide in the love of the Father only by having my disposition in perfect accordance with his will." Calvin: qui vult hic eum loqui putant de arcano patris amore, quo semper affectus fuit erga filium, extra rem philosophantur, quum potius Christi consilium fuerit quasi in sinum nostrum deponere certum divini amoris erga nos pignus. Nam in illum prorsus effusus fuit Dei amor, ut ab ipso in membra deflueret. Hoc titulo insignitus fuit, quod esset filius dilectus, in quo acquiescat patris voluntas. Itaque paternam erga nos omnes amorem in ipso non secus ac in speculo contemplari licet.—Melius illi qui *active* accipiunt amorem Christi. Nam amore, quo semel nos complexus est, vult perpetuo nos frui.

V. 11. *Χαρὰ ἢ ἐμὴ* my joy, according to Cyrill and Erasmus means, "the kind of joy which I have; that is, not joy in the world but in heavenly things." Were this the sense, it would seem exceeding strange that this ordinary thought should have been expressed in such an indistinct manner. On account of 14: 28 the explanation of Bengel and Semler were the rather to be received, "the joy which I have in my

glorification that is now at hand, and which should also kindle a joy in you." Augustine, Cocceius, Lampe, Heumann, Kuinoel and Lücke, take *ἐμή* in an active sense, as *ἡ ἀγάπη μου* before, and then connect *ἐν ὑμῖν* (Luke 10: 20) with *χαρά*, and by *χαρὰ ὑμῶν* understand the joy of the disciples in their Lord. "I have told you this, that after my departure also I may, through my spiritual union with you, be able constantly to rejoice in you; and that you also, in the happy feeling of this communion, may constantly rejoice with the more liveliness in me." Theoph. and Euth. understand *ἐμή* in a passive sense, so that both the *χαρὰ ἡ ἐμή* and the *χαρὰ ὑμῶν* express the joy of the disciples in their Lord. Against this explanation it cannot with propriety be objected, as is done by Maldon. and others, that the language were then tautological: for *πληροῦσθαι* indicates a growth, a higher degree. The meaning would then be: "I have made known this to you to the end that you may always, even after my departure, continue attached to me with joy; nay, that your joy may then be even much greater than it is at present." We prefer the explanation of Calvin and Marlor., who suppose that Christ calls the joy *ἐμή* in so far as he is the author of it, and that consequently *my joy* is essentially the same with *my peace* spoken of above, 14: 27. At the same time, the joy awakened by Christ and the peace communicated by him, are in essence the same as those which he himself enjoys, for they can only come indeed by a participation in his Spirit.—The design of these last discourses of the Redeemer was to conduct the disciples to such a state, that after his departure the joyfulness and the *πληροφροσίνη* which they had constantly enjoyed during his continuance with them upon earth, might not cease. Nay, rather that they might become even still more strong as soon as the Holy Spirit should quicken their hearts. In this manner also we understand *joy* in 17: 13; and there this is unquestionably the most appropriate sense.

V. 12, 13. Here, as in 13: 34, 35, the Redeemer mentions that in which the fulfilment of the command, v. 10, may be summarily comprehended, 1 John 4: 21.

V. 14, 15. With the disposition of attractive love the Redeemer calls his disciples friends. The characteristic trait of Christ's friend is, that he fulfils the wish of his friend *from the heart*, ἐκ καρδίας, Rom. 6: 17. And on his side, Christ proves his friendship to the other by withholding from him no secret. Such a near and intimate relation between humanity and the Deity is rendered possible and actual through Christ. For the commands of Christ are not difficult to those who are implanted in him, 1 John 5: 3; and God permits them to see into his heart, and communicates to them "mysteries concealed from the foundation of the world." The expression of Xenophon forms an anti-tropical parallel, Ep. ad Aeschinem (ap. Stob., Sermones, sermo 78.): οἷτοι δέ εἰσιν (οἱ θεοί), οὔτε εὐρεῖν ἄρδιον, οὔτε ζητεῖν θεμιτόν. οὐδὲ γὰρ δεσποτῶν ἀνίσιν ἢ πρᾶξιν δούλοις εἰδέναι πλέον ὑψηλείας προσήκει.—Οὐκέτι must not be regarded as synonymous with οὐκ. Christ wishes to say, that now only, after his discourses with them were ended, could they in the highest sense be called confidential friends.

V. 16. The relation of the Redeemer to his disciples is so much the more that of a modest and bashful love, inasmuch as the friendship and love proceeded from *him*; 1 John 3: 1. Christ first drew his own to him, and then afterwards they learned to love him. And the purpose for which he attracted them to himself (the Greek interpreters make *τιθέ- ναι* = *φυτεύειν*; there is at least an allusion to it,) was so sublime! To bring forth fruit that should abide forever! Here also, as in v. 8, the old commentators were divided as to whether the inward fruit of faith were meant, or the promulgation of the gospel. *Ἐπάγγητε* that *ye should go*, here seems to speak in favour of the last; it may be compared with *πορευθέντες* going Matt. 28: 19, and may be specially

referred to the Apostolic office. We prefer, however, to understand *ὑπάγειν* here in the same sense that it occurs in Matt. 18: 15. 19: 21. 5: 24. viz. as a farther delineation of the act; so that it here designates the gradual progress of growth, and the bringing forth of fruit. In sense, Chrys., Theoph., and Euth. are correct: *ἵνα ἐκτείνησθε αὐξανόμενοι*. Still the bringing forth of fruit may here also combine the two references, the inward and the outward. Whilst the produce of fruit is in v. 8 represented as a consequence of the hearing of prayer, here, on the other hand, the hearing of prayer is represented as a consequence of that spiritual growth; and there is in fact a reciprocity in this thing, for the more the Christian grows in the inner man, the more will he pray in the Spirit of Christ, and the more this is done the more is he heard; comp. remarks on 14: 13, 14.—The second *ἵνα* may be either co-ordinate or sub-ordinate to the first. The difference in sense is unimportant. The first is adopted by most of the old commentators. Calvin: hoc membrum non additum fuit ex abrupto, ut multis videri possit. Nam quum decendi provincia longe superet hominum vires, accedunt innumeri Satanae insultus, qui nunquam sustineri possint nisi Dei virtute. Ergo ne deficiant animis apostoli, Christus cum optimo subsidio succurrit, ac si diceret, si plus vobis negotii quam ut pares sitis ad explendum munus vestrum, non deerit vobis pater meus. Nam hac lege constitui vos evangelii ministros, ut manum suam ad vos juvandos extentam habeat pater meus. 'This member was not added abruptly as many suppose. For whilst the office of teaching is itself far beyond the strength of man, Satan adds thereto innumerable insults, which could not be endured were it not for the sustaining power of God. Therefore the disciples are not to be discouraged, for Christ succours them with the highest and most excellent aid. As if he had said: if your official duties prove greater than you are of yourselves able to fulfil, my Father will not desert you. For

on this condition have .I appointed you ministers of the gospel, viz. that my Father should constantly extend his hand to aid you.' It seems nevertheless more adapted to the negligent mode of construction found in John, to consider the second *ἵνα* as subordinate, especially as a *zeugma* must at all events be assumed in the connexion with *ἔθηκα*. We must indeed translate *ἵνα* so that; yet it at the same time involves within itself the conception of striving; "I have chosen you for that sublime office, to the end that ye might worthily discharge its duties, and that in this way ye might enter into such an intimate relation with my Father, that he would constantly sustain you by his aid." Comp. remarks on v. 7.

V. 17—21. The Redeemer had pointed out prayer to his disciples as a weapon and a means of great power in their calling. This leads him to remark upon the opposition which they, who were to propagate the new doctrine so hateful to the sinful nature of man, would experience from its enemies. He first of all, therefore, once more admonishes them to remain bound together in love. Ammon.: *ὡς μελλόντων μισεῖσθαι παρὰ πάντων, παραγγέλλει αὐτοῖς ἀγαπᾶν ἀλλήλους*, 'as they were about to be hated by all others he commands them to love one another.' In this view the demonstr. *ταῦτα*, conformably to the *usus loquendi* of John, refers to what follows and not to what precedes. The plural *ταῦτα* instead of *τοῦτο* is unusual. Still, however, such a use of the plural demonstr. instead of the singular may be found in the Classics; though not indeed in reference to an action. Plato: de Leg. l. III. p. 678. (Bip. 110.) *εἰ γὰρ τί που καὶ περιγεγονός ἦν ὄργανον ἐν ὄρεσι, ταῦτα μὲν ταχὺ κατατραβέντα ἤγάμιστο*. See Heindorf on Sophistes, p. 304, and Jacobs on Achilles Tatius, p. 524.—That only which is inwardly kindred is attracted. Euth.: *χαίρει γὰρ τῷ ὁμοίῳ τὸ ὅμοιον* 'like rejoices in like,' 1 John 4: 5. Since now the Apostles had been cut off in their disposition from in-

ward relationship with the world, so the world could not feel itself attracted towards them. Nay still more, inasmuch as the ungodly man cannot rend himself loose entirely from communion with God, and since, so often as he sees before him that which is truly divine, his inward voice inflicts its sting and tells him that is the very disposition which he should possess, so he even hates him who has made the divine revelation the regulating law of his life, because he is himself punished by this manifestation, and because he feels humbled; John 3: 19—21. He would perhaps—whilst he cannot entirely suppress the recognition that the practical Christian in his perfection is a noble and beautiful phenomenon—leave him to remain, he might possibly praise him, did he publish his Christianity as somewhat individual, as if it were a gift of nature. But whenever the Christian declares, in conformity with the divine revelation, that every one who does not wilfully exclude himself may attain to such a life; this contains something humiliating to the worldly man, something that embitters him. It were scarcely possible to explain the hatred which the distinguished Jews exhibited towards the divine manifestation of the Redeemer, without having reference to the punitive, the humiliating power, which the manifestation of the Holy in their midst, produced upon them; comp. on 7: 7, and on κόσμος the remarks on 1: 10. Here the word κόσμος appears in its appropriate sense, “the mass of men” in opposition to *the elect*. The proverb which Christ uses is found also in 13: 16; only in another application. The Redeemer applies it still otherwise in Matt. 10: 24. *Εἰ τὸν λόγον μου ἐτήρ.* is to be taken negatively, “*In as far as they have received my doctrine; but they have little kept it.*” See on εἰ with the Indicative remarks on 13: 14. Calvin: ubi de personis locutus est, mentionem etiam doctrinae facit. Nihil nempe pius magis conturbat, quam dum doctrinam, quae Dei est, superbe ab hominibus contemni vident. Est enim portentum hor-

ribile, cujus aspectus etiam fortissimum quodque pectus labefactare posset; sed dum alia ex parte succurrit ipsum Dei filium non minus contumaciae expertum esse, non est quod miremur doctrinam Dei tam parum habere inter homines reverentiae.—On ὄνομα *name* see remarks on 1: 12 and 15: 7. He who does not recognize God himself in the manifestation of the Redeemer, neither can he recognize him in the disciples of the Redeemer.

V. 22. Neither here nor in 9: 41 is οὐκ εἶχον *no sin* to be taken absolutely. Here, as there also, the Redeemer speaks of the sin of rejecting him, comp. 16: 9. True indeed, the ungodly man can never have a conscious recognition of the majesty of a divine manifestation when brought before him, because lust for the ungodly works in him unbelief and spiritual blindness; but nevertheless he can never wholly divest himself of that recognition, and consequently to a certain extent sinning is always practised against better knowledge.

V. 23—25. The guilt is so much the greater, because hatred against me—I who have during the whole of my manifestation set forth the invisible Godhead—is hatred against the Invisible himself. The ἔργα *works*, here again comprise all the actions and agency of Christ; comp. Matt. 11: 21—24. The quotation here is to be understood as in 2: 17. The passage is extracted from Ps. 69: 5, or 35: 19.

V. 26, 27. The connexion is thus given by Euth.: ἵνα δὲ μὴ εἴπωσιν οἱ ἀπόστολοι· εἰ σὲ εἰδῶξαν καὶ τὸν λόγον σου οὐκ εἰήρησαν, εἰ τοιαῦτα διδαχθέντες καὶ τοιαῦτα ἐωρακότες οὐδὲν ἀπίωσαντο, εἰ σὲ καὶ τὸν πατέρα σου μεμισήκασι, μέλλουσι δὲ καὶ εἰς ἡμᾶς τὰ ὅμοια ἐνδείξασθαι, τίνος ἕνεκεν εἰς τοιοῦτους ἀποσιέλλεις ἡμᾶς; ἐπάγει παραμυθίαν, λέγων ὅτι τὸ πνεῦμα τὸ ἅγιον συνεργήσει αὐτοῖς. 'In order that the Apostles might not say: if they have persecuted you and have not kept your word, if they have profited nothing from the doctrines which you taught nor

from beholding the works which you have performed, if they have even hated you and your Father, they will show the like things to us ; wherefore, then, dost thou send us to such persons? he brings in a consolatory declaration by saying, that the Holy Spirit will co-operate with you.' These words in opposition to what precedes involve also an allusion to the fact that the labours of the Apostles would be more extensive than those of Christ himself. Comp. 14: 12.—The Spirit which imparts *the truth*, see 14: 17, will testify of Christ in the greatest variety of ways ; by the character of the disciples, which through the influences of that Spirit was to be elevated and become heavenly ; by the divine wisdom in which they would preach the gospel ; by the gift of miracles, and the like. In connexion with this divine testimony, however, the Apostles were themselves to come forth as human witnesses who loved the truth, and in that way also confirm the truth of Christ. They were with him from the beginning, that is, from the commencement of his official labours, as ἐξ ἀρχῆς signifies in 6: 64. 16: 4, and τὴν ἀρχὴν in 8: 25. —The Redeemer places side by side as it were the proof which the Spirit should give of the gospel and also the historical proof. The Father is the Ground of the Spirit, he proceeds from Him ; the Son *sends* him, since he comes to man only through the intermediation of the glorified Christ.

CHAPTER XVI.

VERSE 1. The Redeemer makes known before hand what is to happen to his Apostles ; and this is a sure sign that it cannot frustrate the purposes of God, that it does not enter into the world as an unfortunate accident. Comp. 13: 19. 14: 29.—The perfect comprehends the present in itself ; the Redeemer continues to speak on the same topic.

V. 2, 3. On ἀποσυναγωγος put out of the *synagogue*, see remarks on 9: 22. Ἀλλά is also used like *imo*. Comp. Acts 19: 2. 1 Cor. 3: 2. 4: 3. 2 Cor. 7: 11. Phil. 3: 8. The Syriac version has simply *and* for it; Beza correctly renders it by *imo*.—*Λατρεία* *service*, like the Hebrew עֲבֹדָה properly signifies every kind of divine service; hence we might here translate with the Vulgate: ut arbitretur obsequium se praestare. Ammon.: λατρείας θεοῦ δύνανται εἶναι νομίζουσι τὸ σάξαι ὑμᾶς. But the verb προσφέρειν is not adapted to this signification; instead of it we should expect ποιεῖν or φυλάσσειν. Since, however, the *service*, λατρεία, of those who lived under the theocracy of the Old Testament consisted principally in the offering of sacrifices, so λατρεύειν is used in the immediate sense of *to sacrifice*, LXX Ex. 3: 12. 4: 23; and in the passage before us also the chief word probably has that signification. It is thus understood by the Syriac, Aethiopic and Arabic translators, and by others. The Jews taught, Talkut Shimeoni in Pent. f. 245. col. 3, כִּי־יִשְׁפֹּךְ אֶת־דַּמּוֹתַיִם אֲשֶׁר־לֹא־נִשְׁמָחוּ בָהֶן, 'Whosoever pours out the blood of the ungodly, it is as if he offered a sacrifice.'

V. 4. Calvin marks the implied antithesis which is intimated by ἀλλά: repetit non esse hanc umbratilem philosophiam, sed quae ad praxin et usum aptanda sit.—So long as the Redeemer was with his disciples, and whilst they had not yet received the new Spirit, the hatred of the world was exhibited against Christ himself, (Chrys.: ἐν ἀσαλευσίᾳ ἦτε καὶ ἐξὸν ἦν ἐρωτᾶν, ὅτε ἐβούλεσθε, καὶ ἐπ' ἐμὲ ὁ πόλεμος ἅπας ἀνερόπιζετο); for that reason he forbore to inform them earlier of the sufferings that awaited them. It has been supposed by some that this expression of Christ cannot be reconciled with Matt. 5: 10. 10: 16 sq., in that according to these passages the sufferings that were before the disciples had been earlier foretold to them by the Redeemer. But the language in Matt. 5: 10 is very general, and Matt. 10:

16 sq. is most probably to be transferred to some other period than that in which it is placed by Matthew, namely, to the time before the death of Christ when Matthew represents him as giving utterance to similar expressions, Matt. 24: 9. Luke 21: 12—18. Ἐξ ἀρχῆς as in 6: 64.

V. 5, 6. The Redeemer had now spoken a long time to his disciples. He would gladly have heard from them some word of reply, to the end that he might again, as his custom was, add thereupon some new instructions. But he saw the beloved apostles stand around him in mute silence; they only surrendered themselves up to the pure feeling of sorrow. He now wishes to animate and encourage them. And indeed, whilst he sees them given up to hopelessness and sorrow, which arose from the fact that they did not yet apprehend the deep meaning of his going to the Father, he calls upon them in the first place to speak on that point, and to gain a further insight into that glorious truth. It hence follows that ἐρωτᾷ here designates a farther inquiry, and these words of Christ do not stand in contradiction to the narratives above given of the questions of Peter, 13: 36, and of Thomas, 14: 5. Calvin: audito meo discessu expavescitis, neque reputatis, quo discedam aut in quem finem. 'You tremble at the mention of my departure, neither do you reflect whither I am about to go or for what end.'

V. 7. As the disciples were altogether lost in the single thought respecting his bodily departure, he brings before their minds yet once more in all its wide comprehension, the great consequences which would follow his departure. This extends to v. 12; and he adds indeed what he *here* says of the agency of the Paraclete, with particular reference to the preceding explanations on the opposition of the world. Augustine: quasi diceret, si alimenta tenara, quibus vos alui, non subtraxero, solidum cibum non esurietis. Si carni carnaliter haeseritis, capaces spiritus non eritis. 'As if he had said: should I not withdraw from you the tender aliment

with which I have hitherto nourished you, you would not hunger after solid food. If you carnally adhere to the flesh, you cannot be capacious of the Spirit.'

V. 8—11. *Ἐλέγχειν* embraces the kindred conceptions of conviction, reproof and instruction. The three objects in regard to which the agency of the Spirit would give reproofing instruction are given in v. 9—11. Comp. on 15: 26, 27. The *ὅτι* may be best understood *αἰτιολογικῶς*, "forasmuch as, since;" although it may also stand *εἰδικῶς*, "that namely." It is clear wherein the sin consists. The Spirit will press upon them the undeniable conviction that they ought to have believed in me, and that the only ground of their unbelief was their obstinate hardness against divine things, 15: 22. The explanation of the force of *δικαιοσύνη* righteousness is more difficult. Different subjects have been supplied: 1. *τῶν ἀποστόλων*. So Augustine: arguitur mundus de justitia eorum qui credunt. Arguitur mundus de peccato quidem suo, de justitia vero aliena, sicut arguuntur de lumine tenebrae. 2. *τοῦ θεοῦ*. So Grotius, Semler. Grotius: "because God has granted to me, who was innocently persecuted, an entrance into heaven." 3. *τοῦ κόσμου*. Bernhard: de justitia quam non ordinat (mundus), dum sibi, non Deo dat. Others have taken *δικαιοσύνη* absolutely. In this case the very general belief that *δικαιοσύνη* is to be taken in the Pauline sense, and that it designates the true mode and manner of justification before God, merits the greatest consideration. So is it understood by Erasmus, (who, however, as in all other cases, does not speak of the opposition between law and grace, but of the contrast between the ceremonial service and the spiritual apprehension of religion,) Luther, Calvin, Lampe, Storr and others. Calvin: dicitur iudicium spiritus a demonstratione peccati incipere; hoc enim spiritualis doctrinae exordium est, homines in peccato genitos nihil in se habere nisi peccati materiam, quasi dicat: spiritus quum venerit, ostendet ac convinct ex-

tra me regnare in mundo peccatum. Proinde hic nominatur infidelitas, quia nos separat a Christo atque ita facit, ut nihil praeter peccatum nobis relinquatur. Porro dicit mandatum arguendum de justitia: neque enim justitiam esurient ac sitient homines, imo cum fastidio respicient quicquid de ea dicitur, nisi tacti fuerint sensu peccati. Proprium quidem est legis munus conscientias vocare ad Dei judicium, et terrore vulnerare, sed rite *evangelium* praedicari nequit, quin a peccato in justitiam et a morte in vitam deducat. Melanc.: hanc ipsam rationis humanae opinionem accusaturum esse spiritum affirmat, quae fingit homines esse justos, i. e. habentes remissionem peccatorum propter propria honesta exercitia et virtutes. V. 10 would then contain this sense: "Since I will rise victorious to my Father after my atoning death, and by my departure will also open up to the faithful a way to the kingdom of God." This explanation now is by no means inadmissible. *Δικαιοσύνη* would then be taken entirely in the same sense in which it occurs so frequently in the writings of Paul, and the connexion with *ἐλέγχειν περί ἀμαρτίας* would be very good. Nor can it be urged as an objection that Christ does not speak of his death as the cause of righteousness, but speaks of his glorification as such a cause. Because, in so far as his glorification was not possible until after his victorious death, John 8: 28, a redeeming element is by Paul attributed to his resurrection also, Rom. 4: 25; on which passage see the Author's Commentary. Meanwhile, however, it must be remembered, in the first place, that the word *δικαιοσύνη* does not occur with this signification in John. It is peculiar to the Apostle Paul, and stands in his Epistles in the closest connexion with a circle of other expressions. See Storr *De voce δικαίος* et cognatis, Opusc. T. II. In his Epistle, John uses the word *δικαιοσύνη* in the sense of "blamelessness, holiness of disposition," just as the expression *δικαίος* was used by Christ himself in reference to the *δικαιοσύνη* of the faithful, in so

far as he communicates to believers the inward vital element of a holy disposition. Inasmuch now as this is the standing *usus loquendi* of John, the demand upon us at once arises, to endeavour, if possible, to retain the same force of the word in this passage also. There is besides another position from which we are likewise led to regard *δικαιοσύνη* as not being independent, but as having *τοῦ Χριστοῦ* implied after it. For it appears in the explanations which Christ himself gives in v. 9—11, that he used the genitives which are to be supplied^o in v. 8; namely, with *ἁμαρτία* we must supply *τοῦ κόσμου*; *ὁ ἄρχων τοῦ κόσμου* must be conjoined with *κρίσις*, and then also *ἐμοῦ* with *δικαιοσύνη*. *Δικαιοσύνη* then stands here, precisely as in the Epistle of John, in the sense of “holiness, blamelessness.” Christ wishes to say: “Then shall the world know from the powerful influences of the new principle of Christian life both within and without, that I was holy, and that I was offered as an innocent sacrifice; for after my death I will ascend to my father, thenceforth ye shall see me no more in the body, but ye shall be conscious of the operations of my Omnipotence.” (When the Redeemer derives a great proof for his Divinity from his departure to the Father, we are reminded of the destruction of the Old Testament theocracy and of the miraculous planting and spread of the Christian Church; all of which must be ascribed to the mighty operation of the Glorified Redeemer. Upon many these facts exert a strong power of conviction. Lessing in his *Duplik* says: “The departure of eye witnesses is supplied to us by something which eye witnesses could never have. They had nothing but the foundation before them. But we—we have this mighty structure itself reared up before us.”) So particularly Chrysostom, Theophylact, Euthymius, Beza, Lücke, also Bengel, Morus and Tittmann. Euth.: *δικαίου γὰρ γνώρισμα τὸ πορεύεσθαι πρὸς τὸν θεὸν καὶ συνεῖναι αὐτῷ αἰεί*. This mode of explanation is justified moreover by 1 Tim. 3: 16, *ὃς ἐγαυρεύθη*

ἐν σαρκί, ἔθεκα ἡ ἐν πνεύματι. Rom. 1: 4. Acts. 2: 22—36. 3: 14, 26. Heb. 7: 26.—And finally, as it regards *κρίσις* in v. 11, we cannot well imagine that any other subject is to be supplied than that which Christ himself expresses in the sentence added, viz. *ὁ ἄρχων τοῦ κόσμου.* We are led to the same conclusion by the whole analogy of the passage in 12: 31; comp. the remarks there. Christ here designs to say: “When the divine principle of the Spirit to be diffused among my followers, shall produce such extraordinary effects upon the human race, men will be compelled to acknowledge that the power of the spirit of wickedness which opposed me in the ungodly dispositions of men, is broken.” Like as, according to the representation of the Redeemer, an inward judgment on men commenced immediately on the appearance of his revelation in humanity, 3: 18, of which the judgment on the world is a mere external manifestation; so at the same time also there commences an internal judgment on the evil spirit, and it ends in an external representation of his rejection in the judgment on the world; Rev. 20: 14. 1 Cor. 15: 26.

V. 12—14. The great truths which the Redeemer uttered, involved the grounds of the Christian revelation. But for him to bring the disciples to a clearer intuition into these, to conduct them to an apprehension of the great consequences of unbelief in him, to inform them of the import of his sinlessness and of the manner in which the power of the kingdom of Satan was broken by his manifestation in humanity—for all this they were not prepared; they could not apprehend it with clear consciousness. Melancthon: ‘harum rerum cognitio, videlicet, quantae res sint peccatum et ira Dei, et haec victima Dei, filius Dei, et quanta gloria sit regnantis Christi, quanta potestas diaboli, qualia certamina Christi et diaboli, *immensa* est. ‘The cognition of these things, namely, the greatness of sin and the wrath of God, and this victim of God, the Son of God, and the greatness

of Christ's glory in his kingdom, and the great power of the devil, and the conflicts between Christ and the devil—the cognition of these is *immeasurable*.' They had indeed been already made partakers of his truth; but the productive germ still lay undeveloped in the bosom of their spirit, 13: 10. 15: 3. They had not yet received all the truth; for they lacked in the consciousness of that which lay darkly buried within them. *Βαστάζειν*; "to be vigorous for the apprehension of any thing;" Comp. Bretschneider s. h. v. These new developments of the knowledge of the disciples will not, however, be any foreign engraftment; all this new information will be unfolded out of the Spirit of Christ himself. It dare not therefore be maintained that the atonement, for instance, as afterwards taught by Peter, John and Paul, was a foreign addition engrafted in. It had in fact been before frequently taught by Christ himself, only the force or significance of the word had not to them become a matter of conscious apprehension, see John 3: 14—16. 6: 51. 10: 17. 12: 24, 31, 32. 17: 19, 20. Matt. 20: 28. 26: 28. Mark 10: 45. —Many interpreters suppose that what the Spirit was to teach the disciples, and what they were at that time not yet able to bear, had reference to future sufferings, or still more generally to the future. Thus Kype, Rosenmueller and others. But then *καὶ τὰ ἐρχόμενα* is the first expression which refers to the future, as Erasmus has correctly apprehended it: *nec solum aperiet vobis omnem veritatem de rebus praeteritis, verum etiam, quoties res postulabit, quae post futura sunt, praedicet vobis.* 'Nor shall he open to you all the truth in reference to things past alone, but also, as often as the occasion shall demand, he will foreshow unto you those things which are about to be.' And it is said expressly that the Spirit would conduct them *εἰς πᾶσαν τὴν ἀλήθειαν* into *all* the truth. This now cannot be translated as Luther has done, by "all truth,"—he translates more correctly in Mark 5: 33—it means "the *whole* doctrine of the revelation of

Christ." De Wette has excellently rendered it "the full truth." It designates consequently the entire contents of the Christian *κήρυγμα*, doctrine or preaching.

V. 16. The Redeemer continues to speak upon the same topic. He is to be taken from them indeed, but only to the end that he may soon be restored to them again in another and more perfect manner.—*Μικρόν* sc. *διάστημα ἔστι, καὶ*, as in the Heb. וְצָרָה the *καὶ* designates the supplement. It is similar in 14: 19. As has been already seen, most commentators understand *θεωρεῖν* in that place to refer to the bodily reappearance of Christ after the resurrection; so here also they do still more urge the explanation, that *ὄψεσθε* refers to seeing him again in the body after having risen from the dead. On which supposition we might understand the second *μικρόν* as equivalent to *κατὰ μικρόν*, "for a short time." And in favour of this view they may appeal in particular to *πάλιν ὄψομαι ὑμᾶς*; *I shall see you again*, in v. 22; for this last clause might scarcely be understood otherwise, than of a seeing with the bodily eyes. A different interpretation is given to the passage by Luther, Calvin, Bucer, Lampe, Lücke and others; they understand the vision spoken of here as also referring to the spiritual communion with the Redeemer. And this is most certainly the correct exegesis. And first, we may urge in its favour the consideration, that many weighty reasons lead us to adopt the same view of *θεωρεῖν* as employed in 14: 29. And again, as Calvin has already remarked, the promise that they should see him *κατὰ μικρόν*, for a short time, could have afforded no consolation to the afflicted disciples. And indeed Christ speaks of a joy, v. 22, which no one would ever be able to take from them. But the most important consideration is the fact, that the point of chief moment which occupies the Redeemer in these his last admonitions, is evidently to point out to them the operations of his Spirit, and also the eternal union to be effected with him through that Spirit. According to our mode of apprehension

then, the expression here made use of is in full accordance with that idea which reigns throughout the whole of the antecedent context; but on the other supposition it would stand entirely disconnected. And finally, in v. 23, the time of this re-appearance, of this re-union, is meant in connexion with the expression *in that day*; and then, as Christ says, an illumination should be vouchsafed. This also leads to the assumption that *ἡμέρα day*, indicates the time of the communication of the Spirit and not the days after the resurrection; for during these latter days the disciples still remained unenlightened. And as it regards the sequel *ὅτι ἐγὼ κ. τ. λ. because I go etc.*, this is also clear on this mode of interpretation; for Christ could not send the Spirit unto them except by being elevated to the Father, v. 7. But on the other view, if the second *μικρόν* be translated "besides a little, again a little while," (and it cannot be otherwise translated in conformity with the usages of the language,) the sequel were entirely unintelligible. Calvin: *videbitis me brevi, quia mors mea non est interitus, qui me a vobis separet, sed transitus in coelestem gloriam, unde se divina mea virtus ad vos usque diffundet.* 'In a short time you shall see me; for my death is not a destruction which shall separate me from you, but a transition to celestial glory, whence my divine efficacy shall be poured out even upon you.'

V. 17—22. The disciples do not yet at all understand those enigmatical expressions; which indeed, so long as their minds were not actually pervaded by the illuminating power of the Spirit, must have been difficult to be understood. Whilst they were now timidly conversing with each other in regard to the meaning of that expression, the Redeemer comes before them, and with that solemn double asseveration again takes up the truth which was so difficult of entrance into their minds. The prophets had before compared with the parturition throes of a woman, great regenerations of the outward theocracy, great periods of purification, Hos. 13: 13.

2-K. 19: 3. Is. 66: 7, 8. *Τίτιται* is here equivalent to *ᾠδίσται*, in that it designates the moment when the birth is to take place. "*Ἦρα* like *καιρός*, "the time appointed for any purpose." Thus the time of the suffering and death of their Lord was to them not only a time for these things, but it was also a period of birth to them, in which they experienced pain, Matt. 9: 15. But the God-man came forth from his suffering glorified, the guilt of human nature was obliterated; the great work of redemption was accomplished. And there-with commenced also for the disciples the time of a new birth, of a new existence. Their Spiritual eyes were opened by him who was glorified and who ascended to the Father, they beheld him immutable by the spiritual organ of vision opened up within; his death no longer appeared to them as a mournful occurrence, they rejoiced without ceasing. Chrysostom: *μη̄ θανατάσητε, ὅτι διὰ λύπης τοσαύτης ἐπὶ τὰ συμφέροντα ὑμᾶς ἄγω· ἐπεὶ καὶ ἡ μήτηρ, ἐπὶ τὸ γίνεσθαι μήτηρ, οὕτως ἔρχεται διὰ λύπης. Αἰνίττεται δὲ ἐνταῦθα καὶ μυστικὸν τὸ, ἔλθοσεν αὐτὸς τοῦ θανάτου τὰς ᾠδινὰς. Καὶ οὐκ εἶπε τὸ, καρτελεύσεται θλίψης μόνῃ, ἀλλ' οὐδὲ μέμνηται αὐτῆς, τοσαύτη ἢ διαδεχομένη χαρὰ.* 'Marvel not that I lead you unto those things which are profitable, through so great sorrow; since even the mother, in order to become a mother, has likewise to pass through such sorrow.' Christ speaks of the permanence of this joy in opposition to the transitions of that which they enjoyed in his bodily presence.

V. 23, 24. Those questions of the disciples had lain open their irresoluteness, their embarrassment and inactivity of heart. When Christ then returns in Spirit they shall have the fountain of the knowledge of truth in themselves. To many commentators, however, it seems that if the first part of the verse be thus taken, the second would be inappropriately connected with it. Hence Euth., Grotius, Schoettgen and others, wish to take *ἔρωτᾶν* in the sense of the Hebrew *בָּשָׂא* *to entreat, request*, and render "ye will not request

any thing of me in body, but" The word, however, here used to form the antithesis, is arbitrarily dragged into the text. And besides, the second member is very appropriately connected with the first according to the above mode of construing it. All that is necessary is to think on prayer as a means to obtain aid and deliverance from God in circumstances of difficulty; Comp. remarks on 14: 13, 14. Prayer in the name of Jesus is given as an especial reason why it would be heard. The correct apprehension of the phrase *ἐν ὀνόματι μου* will show how this consists in the nature of the thing; comp. observations on 14: 12, 14. This look into the future closes again with the promise of untroubled joy, since this promise was so highly necessary to the disciples in their present state of mind; v. 33. 15: 11.

V. 25—28. On *παροιμία* *proverbs*, see remarks on 10: 6. *Mashalim* or figurative discourses had not been used by him before; but yet they were as enigmatical as typical allusions, because the cognitive power was wanting in the disciples ere they had received the Spirit for their Teacher. The *παρόρησια* which Christ here places in opposition to the *παροιμία* is the "full truth" which he promised in v. 13.—V. 26 and 27 are to be regarded as an expression of that condescension to the weak and child-like minds of the disciples, which characterizes nearly the whole of these last discourses. In another place the Redeemer said that he would entreat the Father, 14: 16, and the whole of his prayer as high-priest is intercessory. Each has its truth. Christ need not mediate, the Father loves them because they love the Son; but the Son is the eternal Intercessor and Mediator in that believers can be acceptable to God only through love to Him.

V. 29, 30. The spiritual or mental condition of the disciples at that moment is very distinctly presented to us in this answer; a certain dark feeling of the import of what Christ said, and a presentiment of his higher dignity, was

present with them, and also the greatest child-like readiness to receive and acknowledge every thing that he said of himself; but at the same time the reflective understanding erred and held on to the unessential. When Jesus says that he speaks darkly to them, they feel it to be true, but still they would fain understand him, and therefore they seize upon any thing which they immediately apprehend, and think themselves able to adduce it as a ground of their faith: The *ἔρχεσθαι ἀπὸ θεοῦ coming from God*, is intelligible to them; they carry in their hearts the certainty of it in the total impression which they have received from him; 6: 68, 69. When Jesus in an unexpected manner himself declares, what they had all along felt, that his words were enigmatical to them, they receive this as a new pledge. And consequently they adduce this circumstance as a confirmation of that faith.

V. 31, 32. The hour of his passion was constantly drawing on with rapid pace; and having before his eye a distinct perception of the depressing influences which it would exercise upon his disciples, the Redeemer was led to utter these melancholy and pathetic words.—We might mentally supply an interrogation mark with *πισ. believe*, as it is even found in the ancient Latin editions, “Do ye now actually believe?” But then it is not at all to be doubted that the disciples did in fact believe at that moment; and besides, the contrast expressed by *ἄρτι now*, leads us to take these words in an affirmative sense, “now do ye believe.”—*Ἐρχεται cometh*, the present denotes whatsoever is near at hand, see remarks on 1: 9; Jesus immediately adds *ἔλθουσιν has come*, with a corrective *καί and*, (5: 25), for, what the disciples did not yet anticipate, that time of trial was to arrive in a few moments. When the armed host led forth the Redeemer all the disciples fled, Matt. 26: 56.—How does the whole future, even in the minutest individual circumstance, stand open before the prophetic vision of the Divine Jesus! — *Τῶ ἴδιᾳ*, sc. *οἰκίματι*; the Hebrew *רַצָּה* is thus translated

ed by the LXX. in Esth. 5: 10. Vatabl.: in locum, in quo se tutum quisque existimabit. 'to the place where each one will esteem himself safe.' Christ is lost beforehand in the feeling of that great anguish of soul which would seize him there, and, as if for his own consolation adds, "then will I have communion with God only." Calvin: hæc quisquis probe meditata habebit, vel toto mundo nutante firmus consistet nec ejus fidem evertet aliorum omnium defectio, nec enim Deo tribuimus justum honorem, nisi solus ipse nobis sufficiat.

V. 33. Whilst the Redeemer did not in the manner of weak men give himself up wholly to the feeling of that which was about to happen to him in a few hours, and the whole compass of which stood before his soul, but whilst he rather looked forward to the time when the Apostles would cultivate the seed which he had sown among men, even until it should bring forth fruit,—so, mindful of what was incumbent upon them in the discharge of the great duties of their calling, he lingers in these last discourses a long time on those topics which might serve to strengthen and encourage them. Ταῦτα may best be referred to all these last addresses which had reference to the conflicts of the disciples. The antithesis, ἐν τῷ κόσμῳ and ἐν ἐμοὶ *in the world*, and *in me*, and σιγήνη and θλίψις *peace* and *tribulation*, must explain themselves reciprocally. *In the world* designates those men who are alienated from the Christian principle of life, 1: 10. In this, sorrow and oppression awaited the disciples of the Lord. *In me*, then, can mean nothing else than an antithesis to that: "in Spiritual life, in communion with me—in which consists the kingdom of Christ as opposed to the kingdom of the world." *Tribulation* is "the violent procedure, the enmity of the world which causes anguish and fear to the disciples of Christ;" and *peace* therefore means "the inward peace of the soul, the peaceful internal enjoyment of heavenly gifts." Thus the Christian ever moves in two

kingdoms, and just in proportion as he is more in the one or in the other, has he peace, or anguish and oppression. Still, however, the true condition of the Christian is to possess peace in the Lord at the same time that he has tribulation in the world.—The ground assigned by Christ for calmness and peace amid all the attacks which a hostile world estranged from him could bring, is, that by his redemptive act he had broken the power of evil so that the final end of all things in the world will still be a triumph of the kingdom of God. Comp. 12: 31. 14: 30. 16: 11. The Christian therefore bears within himself the consciousness, that the redemptive power of Christ, as soon as it begins to operate, like a leaven pervades the entire mass of the races and of each individual, and that the opposing power of evil has indeed the will to obstruct that divine energy in its workings, but that it cannot succeed, Rom. 5: 3, 4,

CHAPTER XVII.

TRULY it may be said that the whole divine existence of the Redeemer was one continued and unspoken prayer to the Father, for his mind was ever looking upward and directed towards Him; yet he frequently uttered aloud that inward tendency of his life, for the purpose of leading his followers into the sanctuary of his heart, and of raising them with himself to God. Thus in the present instance, he wishes yet once more at the close to leave behind upon his disciples an abiding impression of the divinity of his work, and of the inwardness and sincerity of his love. Comp. v. 13. Augustine: *tanti enim magistri non solum sermone ad ipsos, sed etiam oratio pro ipsis, discipulorum est aedificatio.* If humanity irradiated with the beams of the Godhead ever

manifested itself in any human discourse—if the sublime above all human efforts, and if delivering love, condescending to humble itself to all of the human race, ever appeared combined in any human discourse—it is certainly in this. Before the happy Spener left the world he caused this address to be read three times, “In which we are to suppose” says his biographer, (Canstein, Spener’s *Leben* s. 146,) “that he loved this chapter with a peculiar affection; though he never was willing to preach on it, with the protestation that he did not understand it, and that a correct understanding of the same transcended the measure of faith which the Lord is accustomed to communicate to his followers in their pilgrimage.” Luther speaks of this prayer thus: “This is truly beyond measure a warm and hearty prayer, wherein he opens the depth of the heart both in regard to us and in regard to his Father, and pours out its all.—It sounds so honest and so simple; so deep, so rich and so wide is it, that no one can fathom it.”—The contents are thus summed up by Melancthon: *primum de se ipso precatur, postea de tota ecclesia, et de hac petit quatuor res praeicipuas ecclesiae: conservationem verae doctrinae, concordiam ecclesiae, applicationem sui sacrificii, et ultimum ac summum bonum, ut ecclesia cum Christo ornatur vita, laetitia et gloria aeterna.* ‘He first prays for himself, and afterwards for the whole Church; and in behalf of the latter he desires these four principal things: the preservation of true doctrine, the concord of the Church, the application of his sacrifice, and the last and highest good, that the Church might be adorned with Christ, in life, in joy and in eternal glory.’ Noesselt treats the chapter particularly, *Opusc. II. p. 63.*

V. 1. Calvin: *Coelum respexit, non quod illic inclusus sit Deus, qui terram quoque implet, sed quoniam coelorum aspectus nos admonet supra creaturas omnes longe eminere Dei nomen. Hoc gestu vere Christus testatus est animi affectu se in coelo esse potius quam in terra, ut relictis homini-*

bus familiare haberet cum Deo colloquium. 'He looked up to Heaven, not because God is enclosed there, for he fills the earth also, but because the aspect of the Heavens admonishes us that the Divinity of God is exalted far above all creatures. By this act indeed Christ testified that in the affection of his mind he was rather in Heaven than on earth, so that having left all men behind he held a familiar colloquy with God.'—"Ωρα hour, as in 12: 23, 27. On the conception of *δοξάζειν glorify*, comp. the remarks on 1: 14. The glorification of the Son by the Father consists in the gloriousness of which the Son of Man as conqueror is made participant; Phil. 2: 11. Heb. 2: 9, 10. Comp. the remarks on the partly parallel passage 13: 31, 32. The glorification of the Father by the Son, here mentioned as somewhat future, is the restoration of the divine image in man, the bringing back of apostate humanity to God. Has he become in his own all things, 1 Cor. 15: 28,—does He shine forth from all and upon every point of their being—then is He glorified in humanity.

V. 2. Christ shows in how far he glorifies the Father among men, namely, in so far as he spreads abroad among the faithful that divine life which he carries within himself. This glorification, however, was rendered possible only on condition that the Father would lead forth the Son victoriously from death to life. *Καθώς in so far as*, Rom. 1: 28, 1 Cor. 1: 6. *Πάντα σώξ, רַבְרַב־לְבֵי all men*, Luke 3: 6. Acts 2: 17. LXX Is. 40: 5, 6 and others. The Father gave unto Christ power over the whole of the human race, in order that he might make such arrangements as were necessary to prepare for the kingdom of God such as the Father brought to him by an enlivening of their inward wants. In a similar manner in Matt. 28: 18 the mention "of all power in heaven and in earth" is connected with the general promulgation of the gospel. And since now such power appertains to him, he can also glorify the Father among men. On the expression

"all whom thou hast given me," *πάν ὃ δέδωκας*, compare the remarks on 6: 39.

V. 3. *Αὐτή ἐστὶν ἡ ζωὴ* *this is life*. There is no necessity to assume a metonymy here; to know God *is* life in itself; see on 1: 4. Zuinglius: quo magis Deum cognoscimus in Christo, hoc magis vivimus, 'by as much more as we know God in Christ, by so much more do we live.' In like manner it is said in 12: 50, that the commission of God to Christ, the doctrine of Jesus, *is* eternal life; it involves it within itself, and becomes outwardly manifest so soon as it passes over into man, whenever faith as the spiritual chyle assimilates it, so that it becomes flesh and blood in man, Heb. 4: 2. Comp. also 6: 63.—In v. 2 Christ said that he glorified the Father among men in that he spread among them the divine life; here follows a statement of that wherein this divine life consists. It consists in this, that He who alone among all those that are called Gods, merits the name of God, becomes known by man. Knowing, in conformity with the Scriptural usage of language, contains essentially life within itself; see remarks on 1: 4. And in reference to the only and true God see 1 John 5: 30. Rev. 5: 7. Comp. on ἀληθινός remarks on 1: 9. The idols are dead, they do not manifest their foresight and providence in the life of man; but the God of Israel is a living God. Hence in 1 Thess. 1: 9, we find both attributes conjoined, θεὸς ζῶν καὶ ἀληθινός *the living and the true God*. The divine life then consists in knowing Him and also Christ who is the only way to Him, Jesus the Messiah; comp. Matt. 11: 27. The predicate μόνος ἀληθινός therefore stands as in 1 Tim. 1: 17. In Rom. 16: 27 we find μόνῳ σοφῷ θεῷ *the only wise God*;—every thing else that is called God, 2 Thess. 2: 4, has no pretensions to this predicate.—Does this expression contain aught of proof against the doctrine of the Godhead of Christ? Nothing more than what is involved in all those expressions where Christ distinguishes himself from God; as he sometimes does

in a very strong manner, 14: 1, where he speaks of God in general terms only, and implies nothing more than if he had uttered the simple sentence, "Christ became a true man." The expression could not prove any thing against this doctrine of the Church, unless it taught that another than the *true God* became man in Christ. On the other hand Olshausen correctly remarks : "In the way of inference our passage involves a clear intimation that the being of Christ, whilst on the one side it is human, is also at the same time super-human.—Every one feels that on no condition *dare* it be said : 'this is eternal life, to know God, and Abraham or Moses;' in them there is nothing which can impart the knowledge of eternal life, for they are mere men. In so far only as the power of God might be operative in them could it be said : to know God *through* Abraham or Moses." In order to cut off the argument of their opponents, the Latin Fathers, as Ambrose, Augustine, and Hilary, felt themselves compelled to construe thus : *ut te et quem misisti cognoscant solum verum Deum*, 'that they might know thee and the only true God whom thou hast sent.' In a similar manner also Chrysostom, Clericus, Noesselt, Kuinoel and Lücke, who take *Χριστόν* as predicate, thus : *ἵνα γνωσῶσι σε, τὸν μόνον ἀληθινὸν θεὸν, καὶ, ὃν ἀπέστειλας Ἰησοῦν, Χριστόν*, "that they might recognize the Christ in thee;" as if the infinitive *εἶναι* were implied. They compare John 20: 31. 2 Cor. 4: 5. But, to mention no other objections against this view, if it were correct the article could hardly be wanting in the noun *Χριστός*, as indeed it is found directly in 20: 31.

V. 4. To glorify the Father is to spread abroad that eternal life among men; for the more the archetype in which man was created is rendered conspicuous among men, the more is God himself glorified in the world. The fountain-point of the archetypal life was given in the manifestation of the sinless Redeemer as man, and with the setting forth of the most perfect obedience in humanity, Rom. 5: 19. Heb.

5: 8. Phil. 2: 8. This work the Redeemer had completed—for he anticipated the last *τετελεσται*, it is finished! 10: 30. God was glorified in humanity; and from this point of commencement he should be still more and more glorified forever.

V. 5. In so far as the Word, which from the beginning was with the Father, was manifested in the Redeemer as man; he possessed also the consciousness of his eternal existence with the Father. Passages parallel in sense are 6: 62 and 8: 58. So also Phil. 2: 6: sq. *Παρά πατρὸς* can only mean, "in communion with the Father in the spiritual kingdom, in Heaven," whither Christ ascended; it stands in opposition to *ἐν τῇ γῆ* upon the earth; in v. 4. *Παρά σοί* with thee, corresponds to it and signifies the same thing. In so far as the Word became man in Christ, he possessed that glory from eternity; but in so far as the Word was even *Man*, he obtained it as something new, as the reward of his obedience, Phil. 2: 9. Heb. 2: 9. And this last is what is here also properly expressed by *καὶ νῦν* and now; "since the work imposed upon me is completed." Comp. the remarks on 1: 14 on the word *δόξα*.—The Socinians, and after them Grotius, Wetstein, Noesselt and Gabler, Neutest. Journal, Bd. II. St. 2, wish to understand this passage, as also 8: 58, as expressive simply of the pre-determination of God; and in support of their view they appeal to those passages where it is declared that the faithful were elected by God before the creation already; nay, that they were even glorified, Eph. 1: 3, 4. I Pet. 1: 20. 2 Tim. 1: 9. Rom. 8: 30. With still greater reason might they have appealed to v. 24 of our present chapter.—But then, although *εἶχον παρά σοί* might in and of itself admit this explanation; yet still we must consider as a strong objection against that exegesis the fact that *πάρὰ σοί* plainly corresponds to *παρά πατρὸς*, and that this last certainly cannot, as is done by Eckeremann, be translated, "now then, my Father, glorify me according to thy de-

termination." Since then the latter designates communion with God, so must the former also necessarily imply the same. And in addition to this we must remember that there are other passages which undeniably inculcate the same thought, as, for instance, 8: 58. 6: 62. Comp. 17: 13. 14: 12, 28. 16: 28. The Arminians were also divided in the explanation of this passage. The keen-sighted Episcopius could not bring himself to adopt that explanation on *this* ground, that if it were correct, Christ would have said nothing more of himself than what every man might with propriety say of himself. And this same argument determined Semler also to reject the Socinian exposition of the verse.

V. 6. From himself the Redeemer directs his look towards his followers. His work had consisted in this, that he should make known to mankind the name of God, that is, his whole being and his relation to mankind, v. 26, see on 1: 12. It appears on a comparison of v. 11 with v. 17 that it is like *ἀληθεῖα* the truth. Chrysostom: *ἐκ ἀντίφωσι δὲ καὶ διὰ λόγων καὶ διὰ πραγμάτων* 'He manifested it both by his words and his works.' Men of all zones and nations have conjectured, have sung and philosophized, in regard to what might be the concealed Author of all things; Christ in his manifestation made known the essence of this Author unto men. The surest way to attain to a knowledge of the nature of that Spirit who called us into existence, is to judge of it by that power within us which is kindred with God. But the God-like within us is troubled and disordered, and our cognition is often led astray through the influence of the perverted tendency of our disposition. In Christ we behold in its purity the God-like which belongs to human nature; there we may with security judge in respect of the nature of the Most High Spirit. But not only this:—the God-like of man develops itself under the limitations of time. But Christ carries within himself a consciousness that is independent of time, by virtue of which he knows God as no mortal can, not even

the purest, Matt. 11: 27. And consequently he alone could develop the concealed God in a true manner. Yet he was not developed to every one, but to the Elect only, whom the Father conducted to the Son, because they had a longing after the kingdom of Heaven. *Κόσμος*, the mass of the world, in opposition to the congregation of the disciples of Jesus selected out of it, see on 1: 10. *Σὺ δὲ ἦσθαι τὴν ἡμῶν*, he who maintains the original tendency of the heart, he is of God. Comp. 8: 47. Acts 18: 10. For which reason also the word of God was not preached to those in vain. They have received it into the heart. See on the sense of *τηρεῖν* v. l. *keeping thy word*, etc., the remarks on 8: 51.

V. 7, 8. Christ had done nothing else than to glorify the Father himself; they know that *all* which Christ has is from the Father, because he had given to them the revelations of *the Father*, and because they knew that he had also come from the Father. *Πάντα* all things, the glory of which John speaks in 1: 14. The inward consciousness that the words of their teacher were from God, had not yet been fully and distinctly developed within them, but it still lay undeveloped within; something which they could not themselves distinctly apprehend chained them to him; it was a bond of union between them, whose foundations were deeply buried in the soul, 6: 68.

V. 9. The consideration of that which had already been effected towards the glorification of the Father in the disciples, resolves itself into a prayer of intercession for them, the weak and helpless. The Redeemer prays for them especially, because they were those who had been given over to him by the Father; and they were themselves given over to him by the Father, because a sense or organ for the communion of God had been already opened up within them, see on v. 6. He who places himself in a nearer relation to God can also obtain more revelations of grace and of love than another whose inward man is turned away from God. Christ there-

fore *could not* implore for the world that which he here solicits in behalf of his disciples, viz. that they might be one with him even as he was one with the Father. In like manner also in 1 John 5:6 the Apostle forbids prayer to be made for him who has sinned *unto death*; of which the ground is contained in this, that such an one can no more attain unto *μετάνοια repentance*, Heb. 6: 4—6. Whilst Calvin and Melancthon think that these words contain an absolute exclusion of the world from the affectionate participation of the Redeemer, and, as it were, a giving of them over to the eternal judgment of God, Luther more correctly remarks: "How does his refusing to pray for the world harmonize with the instruction which he himself has given in Matt. 5: 44, that we should pray for our enemies? The answer to the question is short;—to pray for the world and not to pray for the world must both of them be right and good. For he himself says very soon after 'I pray not for these only, but also for those who shall believe in me through their word.' These same must yet (ere they are converted) be of the world, and he must therefore pray for the world, that is, for such *as should yet come out from the world*. [The same is contained also in v. 21, 23, see the conclusion of the remarks on v. 21.] St. Paul was indeed also of the world when he persecuted the Christians and put them to death. Still St. Stephen prayed for him that he might be converted. In the same manner also Christ prayed upon the cross, Luke 23: 34. It is therefore true that he both prays for the world and that he does not pray for the world. The difference however is this: he prays not in the same mode or measure for the world that he does for Christians. For Christians, and all those who should be converted, he prays that they might abide and increase in the true faith, and for those who are *not yet* in it, that they should come out of and depart from their evil life." Bengel also remarks very excellently: *hoc non absolute accipi debet; coll. v. 21, 23, sed. Jesus non rogat pro mundo*

hoc loco et tempore et his verbis, quae in solos fideles conveniebant, v. 11, 15, 17. 'This declaration should not be taken absolutely, comp. v. 21, 23. But Jesus does not pray for the world in this place, nor at this time, nor with these words, which were appropriate only to those who believed, v. 11, 15, 17.

V. 10. Another ground upon which the Redeemer, who felt tenderly anxious for his disciples, founded his intercessory prayer: Every glorification of the Son is also a glorification of the Father, and—the Son is now already glorified in those who believe, the fulness of the divine life has passed over to them. Thus we take *δεδοξασμαι* 'I have been glorified, am glorified,' as an actual perfect. Euth.: *δεδοξασμαι ἐν τοῖς δοθεῖσί μοι μαθηταῖς, ἐπιγνοῦσαί με κύριον ἐαυτῶν, καὶ προσκυνοῦσι καὶ κηρύττουσί με θεόν*. 'I have been or am glorified in those disciples that are given to me: who recognize me as their Lord, who worship and proclaim me as God.' V. 22 may then also be explained in the same way. In 1: 14 it is said that the glory of Christ has already appeared in his grace and truth, and in 1: 17 we are told that these were imparted to the faithful. Comp. also 2 Thess. 1: 12. Many who understand *the glorifying*, as has become customary in modern times, to refer to the spread of the Gospel, here, as well as infra v. 22, arbitrarily take the perfect as a future. So Heumann, Semler, Noesselt and others.

V. 11. The Redeemer here speaks *προληπτικῶς*, by anticipation, as also hereafter. He leaves his own, he withdraws from them his bodily presence, on which account they so much the more stand in need of the divine support, 14: 8. In the world they continue exposed to all temptations. God shows them this support, in that he preserves them in the *ὄνομα name*, which the Redeemer had made known to them, see remarks on v. 6.—The sense of what follows depends upon the reading. The Codd. ABC and many of the minor Mss., as also the Syriac and Arabic ver-

sions, read σ ; some few read δ ; the Coptic and Aethiopic versions, the Vulgate, and Codd. D. have $\delta\upsilon\varsigma$; though this stands simply as an emendation of the earlier reading, which was δ . It is plain therefore that the reading $\delta\upsilon\varsigma$ is supported by no authority whatever. And as it regards the other two, it becomes evident at once how δ may have arisen out of σ ; which is, besides, much better established. For we must regard the dative σ as an attraction, like η in v. 5; this may then have been easily resolved by grammarians into the customary δ . If now we understand $\delta\nu\omicron\mu\alpha$ in the same signification as before, the sense is: "Thou hast given over to me the knowledge of thy being, in the possession of which I entreat that they may abide." The verb $\deltaιδ\omicron\nu\alpha\iota$ is elsewhere used by Christ when the communication of divine revelation to himself and to others is the topic of discourse, v. 8. Matt. 13: 11. In sense, then; $\delta\nu\omicron\mu\alpha$ *name*, is here equivalent to $\lambda\omicron\gamma\omicron\varsigma$ $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$ *word of God*.—The union between the Son and the Father, and the faithful and the Son, is indeed that of $\delta\mu\omicron\nu\omicron\iota\alpha$. In this, however, we are not to imagine a mere external conformity in the determination of the will; but we must have reference to that living Spirit of God, who, as the principle of all true illumination and sanctification, produces an actual and internal connexion between believers and Christ, and between Christ and the Father. The union is not merely one of outward conformity or agreement, but it is an inward communion, as the comparison of the vine and its branches plainly tells us, xv. Comp. also v. 21 infra. Thus also Christ says in 10: 14, that as he knows the Father and the Father him, in like manner does he know the faithful and is known of them.

V. 12. The reason why the Redeemer prays thus for his disciples, is, that he must be separated from them. He must now entrust them to the invisible guardianship of the Father. $\Phiυλάσσειν$ "to watch, to guard," namely, to the end that they may not fall away. $\Lambdaπ\omega\lambda\epsilon\iota\alpha$ can only be understood

of him who goes astray, of him who is lost. At the same time, however, it more probably refers to being lost in a spiritual sense; for it refers already to *υἱὸς ἀπωλείας* *son of perdition*, which immediately follows. *Εἰ μὴ* *but*, not *beside*, *except*. It is well known that the Hebrew language designates the thought of participation by placing that of which one partakes in immediate connexion with the predicate *son*: so also here. *υἱὸς ἀπωλείας*, LXX. Is. 57: 4 *τέκνα ἀπωλείας* *children of destruction*, Sir. 16: 9 *ἔθνος ἀπωλείας* *people of ruin*. The genitive may be taken passively, "he whom God has given over to destruction;" or actively, "he who has given himself up to perdition, who has gone astray." This last is the more probable sense. Thus in Is. 57: 4 *שׁוֹמְרֵי-רְחֵקִי*, *τέκνα τῆς ἀπωλείας* *the wanderers*; so also in Sir. 16: 9 where the parallel member is *οἱ ἐξημένοι ἐν ἁμαρτίαις αὐτῶν* 'those who perished in their sins.' And finally, in 2 Thess. 2: 3 *ἄνθρωπος ἁμαρτίας* *man of sin*, is parallel with *son of perdition*. In the Latin language the corresponding phrase is *homo perditus* for *sceleratus*.—The *ἵνα πληρ. ἢ γρ.* 'that the Scriptures might be fulfilled,' might, as is done by Kuinçel and others, be taken in a general sense only as referring to those Biblical declarations which speak of the necessity of the sufferings and death of the Messiah, as Luke 18: 31. But inasmuch as Christ in 13: 18 above made a specific application of a passage in the Scriptures to his betrayal through friendship, so here also that more general allusion cannot be admitted. Rather does Christ design to say: 'When this One gave himself a victim to sin, it did not proceed from the want of my watchful love, (for the Saviour, foreseeing already his apostasy, treated him with all forbearance and love, and constantly by renewed efforts, by love and foreboding admonitions, had sought to soften and to win him, see on 6: 64. 13: 18, 26,) but God had long known the obduracy of his heart.' When in the prophetic declarations God points out before hand the hardening of

men, this is a sign that this hardening does not happen through the want of a watchful love in their contemporaries, but from the nature of the depraved themselves. It may indeed be asked here, whether he, whose hardening God had already pointed out in the prophecies, was not *obliged* to harden himself, inasmuch as the fore-knowledge of God is infallible. This question agrees with the more general one, whether God in general can foresee the free actions of a being without their ceasing to be free. Properly this difficulty exists only in reference to actions which spring from the choice, from an evil will; it has no reference to those which proceed from the Divine in man. But the second question above stated again falls back upon the more general one, whether God can from eternity possess a knowledge of that which happens in time, which is a becoming [a state of changes, not an eternal and fixed state]. But this question from its very nature can be answered by him only who has himself an intuition of an *eternal* knowing, of *timelessness* in general. With reference to what was remarked above on 13: 18, we are consequently not able to say that Judas *must* have hardened himself *because* Christ was to be betrayed; but even that evil which was present to the eternal knowledge of God was by Him inwoven into the plan for redeeming man, so that it, like all other evil, was made to *subserve* the gracious purposes of God in effecting the salvation of the world.

V. 13. "I can no longer watch over them in my bodily presence, but, whilst I am yet with them I utter this prayer of intercession in their hearing, that they may abide in true joy, that they may encourage themselves when they remember my words." Calvin: *Patrem precatur coram discipulis, non quia ullis verbis opus sit, sed ut illis dubitationem eximat.* 'He prays to the Father in the presence of his disciples, not because there was any need of words, but in order that he might divest them of all doubt, see 11: 42.' We have already on 15: 11 felt ourselves obliged to

adopt as the best mode of explaining *my joy*, that one which regards the pronoun as indicative of the author. Here it is almost the only admissible one. It is therefore like *χαρὰ ἐν ἐμοί joy in me*. *Οπ πληροῦν* see on 3: 29.

V. 14. The connexion is thus: "that they are exposed to those conflicts in the world, and to that enmity from the world, the cause of which is their communion with thee from whom the world is estranged; so much the rather therefore wilt thou protect them." Calvin: *tuum est eos protegere, qui propter sermonem tuum mundo exosi sunt*, 'it is for thee to protect those who are hated by the world on account of thy word.' Comp. on 15: 19.

V. 15. The Redeemer does not wish his disciples to be externally cut off from intercourse with the world alienated from God; he designs that they shall continue to remain as revelations and witness of a higher world, 1 Pet. 2: 9. Matt. 5: 14; they are to be as leaven to the perverted race of mankind. Calvin: *consulit Christus infirmitati suorum, ut vota sua, quae ut plurimum metas transiliunt, hoc quem praescribit modo temperent. Non promittit gratiam, quae eos subducat ab omni labore et cura, sed quae invictum robur adversus hostes suppeditet.* *Ἐκ τοῦ πονηροῦ* from the evil, may be either masculine or neuter, (the same uncertainty reigns in Matt. 6: 13 compared with 5: 37); but a comparison with 1 John 2: 13, 14: 3: 12, 5: 18, will show that it is masculine, and that it designates the evil spirit operative in the sinfulness and delusion of men. In 1 John 5: 19 *πονηρός* evil must be taken as masculine on account of v. 18. *Ἰησοῦν ἐκ* is a constructio praegnans for *τηρεῖν καὶ θύεσθαι*; this is occasioned by the preceding *ἐκ τοῦ κόσμου*.

V. 16. This verse is so connected with the other as to show still more prominently how the Father must necessarily protect them, since they as well as he himself already belonged to the divine kingdom of the Father in heaven.

V. 17. The Redeemer designates in what way his dis-

ciples would be guarded from the world. *By living in the truth*, (*ἐν* may be thus taken,) they would be sanctified. ἁγιάζω, was by the ancients made=ἁγίους ποιεῖν. Others, however, as Hammond and Kuinoel, wish to take ἁγιάζειν here, as also in 10: 36, in the signification of the Hebrew קדשׁ to consecrate, and understand it very narrowly of consecration to their office; "consecrate them for the preaching of thy doctrine." De Wette in his translation takes it in the same way; comp. however, on v. 19. Ἀληθεῖα truth, must here be taken entirely in that signification which has been developed in the remarks on 1: 14. Comp. 8: 32. The heavenly truths of the gospel, received not merely into the understanding, but into the internal and religious consciousness of the life of man, are sanctifying, even because they are divine truths, and because in God truth and holiness and happiness cannot be separated. If the knowledge of the moral depravity of man, of the free grace of God in Christ, and of the entire relation of God to man, be received into the inward consciousness of man as they were made known by Christ, there must be connected with such reception a determination of the will, a tendency of the heart, in which a progressive sanctification and happiness are involved. Christ may therefore truly say: "Were my disciples only to receive into their inner consciousness those truths that are made known by me, they would also be sanctified." Entirely similar to 8: 31,

V. 18. Here also Christ speaks in the praeterite, because he considers his course of life as already completed; and indeed the Apostolic office of the disciples had also already commenced, Matt. x. "The great need which the disciples have of that divine sanctification—says the Redeemer—arises from the circumstance that they are entering into his place, upon his calling." In what follows Christ shows the manner in which he was to them the means of sanctification.

V. 19. We might start upon the supposition that Christ applies the sanctification here spoken of to his apostles in the same sense that he uses it of himself. *Ἀγιάζω* could not then mean "to make holy;" such signification would here give no appropriate sense whatever. It would therefore have to stand in the sense of *the consecrate*, as in 10: 36, and the present would then be used for praeter: "As I have during my whole life consecrated myself unto them for their good, so ought they also to be consecrated through my truth." Thus the Socinians, Heumann, Noesselt, Semler, De Wette in his translation, and others. But the use of the present stands opposed to their mode of apprehension, and may rather be taken as a future than as a praeter. Hence it is to be understood of consecration to death, as $\psi\eta\eta\eta$ also is used particularly in reference to being set apart for an offering or sacrifice, Lev. 22: 2, 3. Deut. 15: 19, 20. Rom. 15: 16. The second *ἀγιάζειν* then has a signification different from the first, and the sense therefore is; "I consecrate myself to death for them, I stand ready to consecrate myself that they may be sanctified in the truth." Thus was *ἀγιάζω ἑμαυτὸν* apprehended by the Greek interpreters also. Chrysostom: *προσθέρω σοι θυσίαν*, 'I offer to thee a sacrifice.' So also Erasmus, Luther, Zuinglius, Calvin, Lücke, and Storr, Opusc. T. III. p. 158. But in regard to the manner in which the sanctification of the disciples was a consequence of the offering of Christ, on this the ancient interpreters were not certain. Chrysostom: *καὶ γὰρ καὶ αὐτοὺς σοι ἀνατίθημι καὶ ποιῶ προσφορὰν ἥτοι διὰ τὸ τὴν μεγάλην τοῦτο γίνεσθαι φησιν, ἢ διὰ τὸ καὶ αὐτοὺς θύεσθαι παραστήσατε γὰρ, φησὶ, τὰ μέλη ὑμῶν θυσίαν ζῶσαν κ. τ. λ.* Chrysostom therefore wishes to take the second *ἀγιάσμος* in the same sense as the first. Luther: "He thus speaks of true holiness in order to warn us not to preach any other than *his* sanctification. My holiness, says he, makes them truly holy."

V. 20. The view of the Redeemer enlarges, he looks upon the whole mass of believers which should in all coming centuries be gathered into the kingdom of God; and for these also he offers up his prayer. The reading πιστευόντων is on external and internal grounds, the correct one; Christ looks forward upon the future as if it were present.

V. 21. As all the branches are united and bound together by that living power of the vine which is common to all, so also that living element of the Spirit of Christ, which is alike common to all, unites together all the faithful. True indeed, a false overvaluation of some unessential peculiarities has frequently in the Church of the Redeemer divided in an external manner those who were inwardly one, and thus removed that glorious privilege of Christians; but where there was any thing really Divine, this was not disturbed by the protrusions of human selfishness! At the same time, history shows that in all ages that inward bond of brotherly love, which binds to Christ all those who truly believe, has been to the world a stone of stumbling, or an attractive magnet. We may refer to the first Christians; see above on 13:35, on which comp. Arnold, *Abbildung der ersten Christen*, the third book. We may call to mind the Waldenses, of whom the Dominican Likenstein, their great enemy, thus writes: *boni in moribus et vita, veraces in sermone, in charitate fraterna unanimes, tantum quod fides eorum etc.* 'they were blameless in their life and manners, true in what they said, undivided in fraternal charity etc.'; Leger, *Gesch. der Waldenser*, s. 502. We may also mention the Congregation of the Brethren in the first times, and call to mind the deep impression made upon Wesley by observing the love which reigned among them. So far as the sense is concerned, Lampe therefore justly remarks, that here, and in v. 23, the elect, *electi*, in the world, *κοσμος*, are spoken of; those who are so powerfully attracted as to connect themselves with the kingdom of Christ.

V. 22. In reference to the glory which Christ here declares he had given to his disciples, see on 1: 14. That said glory was to manifest itself here below is evident from v. 21, nor can it with Euth. and Lampe, be supposed to refer to the glory of the future world. Nor can we with Ammonius, Zuinglius and Grotius, suppose that it implies the gift of miracles merely; for the glory consists also in the living union of the faithful with the Redeemer. Chrysostom: *πῶς ἔδωκε τὴν δόξαν; ἐν αὐτοῖς γενόμενος καὶ τὸν πατέρα ἔχων μεθ' ἑαυτοῦ, ὥστε αὐτοὺς συγκρατεῖν.* 'How did he give glory to them? By being in them, and by having the Father with him, so as to rule over them.' Calvin: *humanae quoque naturae Christi, quam nobiscum habet communem, insculpta erat paternae gloriae effigies, ut membra sua in eam transfigeret.* 'The image of the Father's glory was also enstamped upon the human nature of Christ, which he has in common with us, to the end that his members might be transformed into the same.' Bengel: *gloria Unigeniti effulget per filios Dei fideles.* Item, *quanta majestas Christianorum! Dedit jam, quamvis occulte.* 'The glory of the Only Begotten shines effulgent through the faithful sons of God. Thus also how great is the majesty of Christians! I have now given, although in a secret manner.'

V. 23. When Christ fills up the inward consciousness of the Christian's life, there is among his adherents a full connexion and harmony through love. The world, in alienation indeed from true love, without yet being able fully to divest itself of the consciousness of the same, stands in mute astonishment on witnessing that supernatural exhibition of true Christian affection among brethren; and at the end it sees itself compelled to acknowledge that a peculiar love and a special power of God must reign over those who are able to be so bound together as members of one body—that the same Spirit must animate them which filled the Founder of their divine life.—*Τελειοῦσθαι* 'completed, to be made perfect,'

1 John 2: 5. 4: 17, 18. So also of the perfection or completion of believers, Heb. 12: 23. Comp. 11: 40. *Τελειοῦσθαι εἰς τι* 'to be made so perfect that something arises thence,' Comp. for instance the construction *εἶναι εἰς ἓν*, to be one, 1 John 5: 8.

V. 24. In their connexion with the Redeemer, believers here below receive into themselves an element of life which shall not attain to its complete perfection until in the future order of things. In this limited existence they do not yet understand of what character, and how great is the gift, which is bestowed upon them through that communion with their Heavenly Head. Christ therefore now turns away from the glory bestowed upon them in this life, to the consideration of that eternal glory, as to the state of completion. The members also shall be made partakers of the glorified condition of their Head. In like manner as men, in so far as they are connected in a bodily manner with their first progenitor, enter also into a share of his misery; so shall those, who by a spiritual birth are connected with the second author of humanity, enter in like manner into a participation of his glory; 1 John 3: 2. Rom. 5: 18, 19, 21. Phil. 1: 23. Col. 3: 4. 2 Tim. 4: 7, 8.—12: 26 and 14: 3 are similar in expression.—*Θέλω* here, as frequently elsewhere, is like *ἐπιθυμῶ*. The seeing of his glory, is a participation, an enjoyment, an experiencing of it; as in other places *to see death*, means to experience it, to die, 8: 51. Besides *θεωρεῖν* is not entirely synonymous with *ἀρᾶν*, but is like *θεᾶσθαι*. This love of God to Christ before the foundation of the world, is that, in the light of which, God from eternity beheld in him those also who are redeemed through Christ. Eph. 1: 4, 6. 1 Pet. 1: 20. The *prae* of time is also the *prae* of reference. The whole creation of man had reference to the Beloved, and in him to his brethren also. Bengel: *oeconomia salutis fluit ex aeternitate in aeternitatem*, 'the economy of Salvation flows from eternity to eternity.'

V. 25. Whilst Christ here represents to himself how he is now to endure the hostility of the world, he touches yet once more upon that opposition between his own friends and the rest of mankind alienated from God. In reference to these last, his work upon the earth seems to have been in vain ; but nevertheless its end is attained since the holy and concealed God has been recognized by those whose inward sense for the Divine was open, John 5: 38, 42. In John *δικαιος* always has the signification of *holy* ; see on 16: 8. This sense of the word is here also entirely appropriate, since Christ wishes at the same time to express the internal ground why the world has not apprehended and received his revelation ;—because, namely, that the God whom he, the holy Messiah, has revealed, is even the Holy One himself. Inasmuch now as the man who loves darkness shrinks from before the light of holiness, 3: 20, so those men who are alienated from the life of God do not wish to recognize the light which improves them. Calvin : *docet, quantumvis superbe mundus contemnat Deum vel respuat, nihil tamen propterea illi decedere, nec posse fieri, quin illi integer maneat justitiae suae honor.* The *και* here has the same force as *καιτοιγε* ; see on 3: 13.

V. 26. As to his bodily existence the Redeemer has ended his office of instruction ; but he will still continue through the Holy Spirit to reveal to his followers the knowledge of that holy God who is concealed from the world. To this the future *γνωρισω* 'I will make known,' refers. The more the illumination of his disciples increases, and the more they inwardly learn to know the entire compass and depth of the divine truth communicated to them, the warmer will their love become, the more also will the love of God be able to be revealed within them, and the more will Christ be able to make his habitation in their hearts. "*Ην ηγάπησας* is to be explained conformably to the Hebraism *χαιρειν χαράν*, for *χαιρειν σφόδρα*, Matt. 2: 10.

It still remains for us now to cast a glance at the relation which the narrative of the three first Evangelists sustains to that of John in reference to the mental condition of the Redeemer in his last hours. The others speak of great agonies of soul in the garden of Gethsemane. Whilst Bretschneider in his *Probabilia* p. 35 sq. on the one hand derives thence an argument to establish the spuriousness of John, Usteri, on the other, *Commentatio in Ev. Joh.* p. 58, raises out of it a doubt in regard to the credibility of the narrative of the other Historians. Lücke has undertaken to answer these doubts in an extended manner and with much insight. He observes, that a determination to misapprehend the fact that in times of conflict there is in the mind of the believer a sudden transition from joy to sorrow, and the converse, would be evidence sufficient of a want of spiritual experience and reflection. Many of the Psalms furnish the most striking and convincing proof that it is so. And since now we find in the Gospel of John intimations that a long time before the final period of his suffering the Redeemer had been seized with painful and conflicting anticipations of the future, see on 4: 38. 9: 5. 12: 27, why should it not be conceivable, nay even probable, that these conflicts became stronger as the fearful hour of trial drew on? Lücke therefore correctly remarks, that after the exclamation, "not my will but thine be done!" which ended the conflict in Gethsemane, no new struggle should be expected, no cry of anguish like that upon the cross, "My God, my God, why hast thou forsaken me!" The mention of *more* moments in the life of Christ, in which he expressed great anguish before his death, and especially his last lamentation upon the cross, indeed only serves to establish as historical truths the narrative of his conflicts in Gethsemane.

CHAPTER XVIII.

VERSE 1, 2. Especially worthy of perusal on the whole of this last section which contains the history of our Lord's Passion, are, among ancient writers, Bynaeus, *De morte Jesu Christi*, Amst. 1696, 2 Vol., and, among the moderns, the *Lebensgeschichte Jesu* Bd. 3, by the worthy Hess. On the eighteenth chapter alone it will be useful to consult the work of Gurlitt, entitled *Lectioes in Nov. Test. Specim. quartum*, Hamb. 1805.—During this last feast, and perhaps at earlier ones also, 8: 1, Jesus passed the nights out of Jerusalem, Matt. 21: 17. Luke 21: 37, in order that he might be secure from persecution, and might spend his last days in a peaceful manner with his disciples. The Apostles may not yet have perceived that his departure was so very near, 13: 29. They supposed that their Master was only to pass the night out of Jerusalem as was customary with him on these feast days, *κατὰ τὸ ἔθος* Luke 22: 39. Jesus had disciples there in the environs of the city, see on 11: 14 and comp. Matt. 21: 1, 3. The garden here spoken of was probably owned by one of these; and it was, not improbably, connected with a farm. The name of the place, the *χωρὶον*, Matt. 26: 36, was *אָנְזֶשׁ רָא oil press*. In this garden the Lord prepared himself by prayer for the approaching hour of peril. John passes over in silence what here took place, taking it for granted that it was already well known from the evangelical tradition; and it is plain also that in this last part he hastens on to the great moment of crucifixion. He also passes over the transactions which took place between the Sanhedrim and the traitor, whilst in the mean time his Divine Master, full of anguish, was not forgetful even of him in prayer to his heavenly Father. The traitor conjectured that Jesus would be in that place. He therefore leads the

host immediately thither. The other three Evangelists relate that he himself went before in order to give him a kiss as a sign indicating the person of Jesus. But according to John, Christ was met by the host itself, and made himself known unto it. This deviation in the evangelical records is also very much urged by those who wish to show, either that the account of John, or that of other Historians, is a relation not to be credited. It must here be remarked in general, that in order to establish the genuineness of the evangelical history we must not demand proofs of a character which cannot be demanded of any other historian. It is correctly remarked by Chrys. praef. ad Matt. : *καὶ οἱ μίγα ἐπὶ ρητορικῇ καὶ φιλοσοφίᾳ κομπάζοντες, πολλοὶ πολλὰ βιβλία γράψαντες περὶ τῶν αὐτῶν πραγμάτων, οὐ μόνον ἀπλῶς διεφώνησαν, ἀλλὰ καὶ ἐναντίως ἀλλήλοις εἶπον· καὶ γὰρ ἕτερόν ἐστι διαφῶως εἰπεῖν καὶ μαχομένως εἰπεῖν.* 'Those also who boast themselves of philosophy and rhetoric, many of them writing many books concerning the same things, have not only simple differences of statement, but they even speak in direct opposition to each other. For it is one thing to speak differently, and another to speak in warlike opposition.' Compare on the actual or apparent variations of Classic historians, *Animadversiones Historicae* by Perizon, c. 8., the chap. : *Diversa tradunt aliquando scriptores de eadem re et a se ipsis dissident.* Consequently we are in no case permitted to infer that the whole of a narrative is unworthy of credit because there are some apparent or actual variations in the statement. And besides, the statement of an historical writer in reference to some individual fact should not be called in doubt until the *impossibility* of reconciling it with other accounts has first been proved. For who does not know how very much the different modes of treatment, the personal views of an author in regard to some individual transaction, and especially the imperfect knowledge which the reader must possess of the events and circumstances of the history,

and which prevents him from obtaining a clear insight into the fact related,—who does not see how much these things give rise to apparent contradictions? So far now, as it regards the writers of the New Testament in particular, it must be remembered that they were witnesses of a divine truth, and that mankind needed not divine truth merely, but also a true testimony of that divine truth; comp. the excellent section on Inspiration in the Dogmatik of Twesten, 1 Th. s. 396 sq. We are hence from the nature of the thing led to infer, that the influences of the Paraclete whom the Redeemer promised to the disciples as a guide in the discharge of their apostolic office, extended not merely to oral but also to written discourse, whence it follows that we must not expect any false or erroneous representations of such truths or facts as have respect to the essence of the doctrines of salvation. But as we have seen above from the connexion, that the πάντα all, which the Spirit was to instruct them in and bring to their remembrance, did not designate in an indefinite manner every thing that is to be known, but only the sum of the doctrines of salvation; so we could not be justified in assuming that the Apostles were infallible in all their minuter circumstances which do not alter the essential truths which they teach. The following extract from Chrysostom in his introduction to Matthew, is classical here. *Αἰτιὸν μὲν οὖν τοῦτο μέγιστον δείγμα τῆς ἀληθείας ἐστίν· εἰ γὰρ πάντα συνεγράψαν μετὰ ἀκριβείας, καὶ μεχρὶ καιροῦ καὶ μεχρὶ τόπου καὶ μεχρὶ ῥημάτων αὐτῶν, οὐδεὶς ἂν ἐπίστευσε τῶν ἐχθρῶν, ὅτι μὴ συνελθόντες ἀπὸ συνθήκης τινὸς ἀνθρωπίνης ἔγραψαν, ἅπερ ἔγραψαν· αὐτὰ γὰρ εἶναι τῆς ἀπλότητος τὴν τοσαύτην συμφωνίαν· νυνὶ δὲ καὶ ἡ δοκοῦσα ἐν μικροῖς εἶναι διαφωνία πάσης ἀπαλλάττει αὐτοὺς ὑποψίας, καὶ λαμπρῶς ὑπὲρ τοῦ τρόπου τῶν γραψάντων ἀπολογεῖται . . . ἐκεῖνο μάλιστα ἡμᾶς παρατηρεῖν, ὅτι ἐν τοῖς κεφαλαίοις καὶ συγχοῦσιν ἡμῶν τὴν ζωὴν καὶ τὸ κήρυγμα συγκαταθεῖσιν οὐδμοῦ τις αὐτῶν οὐδὲ μικρὸν διαφωνήσας εὗρισκεται.* This

very circumstance, therefore, [viz. a deviation in unimportant particulars], is the greatest proof of truth. For if all things accorded with perfect accuracy both as to time and place, and were all statements clothed in the same language, no one would believe that they wrote what they did without meeting together to construct their narratives from a certain human compact. For such great harmony were not consistent with honest simplicity. But now since there appears to be a discrepancy in unimportant circumstances, this divests the writers of all suspicion, and clearly vindicates the credibility of what they have said. We are consequently not to deny the *possibility* of variations in unessential particulars. And according to the universal laws of historical exegesis an *actual* contradiction cannot be assumed until it has been shown to be impossible to reconcile the different statements. If in the present case we make an application of these fundamental principles, we shall find that a satisfactory explanation is not even difficult. Luke mentions expressly, 22: 47, that the traitor hastened on somewhat before the company, and gave the sign. But notwithstanding this it may have been that those servants, who had formerly been afraid to lay hands on Jesus, 7: 46, and in whom we here recognize impressions touching his divinity, still hesitated to seize him immediately, and in this way time was afforded to Jesus to present himself before them. The misgiving and hesitancy which, according to 7: 46, throughout the whole of this undertaking accompanied those who recognized him as a peculiar divine Prophet, now increased so very much that they started back and fell to the earth. It would seem that some wished rather to lay hold of the disciples, v. 8.

Ἐξῆλθε he went out, standing, as it does, in connexion with his passing over Kidron, cannot well be referred to his going out of the hall of entertainment, but to his going out of the gate of the city, since the brook Kidron flowed near the golden gate. The way over the prophet's bridge would have

led to the Mount of Olives. The farm lay between the brook and Olivet. In agreement with what has been said *εἰπών* must be taken as the pluperfect. The reading *ῥῶν Κιδρῶν* arose out of a false derivation of this name. The appellation קדרון קדרון from קדר to be black, was applied either on account of the darkness of the waters, or on account of the narrow and dark mountain ravine in which the brook flowed. This valley itself is by Josephus called *ἡ χάσμα τῆς καλουμένης Κιδρῶν* 'the chasm of Kidron,' De bello I., l. 5. c. 8.

V. 3. *Ἡ σπεῖρα*, the Greek name of the Roman cohort, which formed the tenth part of a Legion:—the cohort comprised about five hundred men. Such a Roman cohort was stationed as a watch in the citadel of Antonia. Since this word has the same signification in other parts of the New Testament, as Matt. 27: 27. Mark 15: 16. Acts 10: 1, and as the name Chiliarch is afterwards used, it is most natural to attribute to it this force here. The expression is then naturally synecdochical, like our phrase, "the watch, the patrol," and designates a certain number of persons out of the cohort. The *ὑπηρέται* *servants*, are the Levites who served in the temple, and who at the same time waited as official attendants upon the religious tribunal of the Sanhedrim, and who had chief commanders over them, Acts 5: 26. The soldiers of the cohort did not accompany them with the direct intention of seizing Jesus, but rather to flank and sustain the officers of government in case the disciples or other adherents of Jesus should make resistance, or cause any difficulty. It was thought, perhaps, that Jesus would himself incite his friends to opposition. "Chief priests and Pharisees," as in 7: 32, the Sanhedrim, the juridico-religious tribunal.

V. 4—7. In full consciousness of all the divine determinations respecting himself, and elevated by the fact that the necessity of all these things, (*δεῖ πάντα ταῦτα γενέσθαι*, Matt. 26: 54,) had its foundation in the wisdom of God with

regard to the salvation of the whole human race, Christ voluntarily comes forward. We must suppose that in the answer already uttered in v. 5, the servants felt that misgiving which accompanies an evil conscience; and more especially, since in addition to this general feeling, we find that according to 7: 46, these persons had received earlier impressions in regard to the elevation and dignity of him whom they came to seize. When, therefore, the Divine Jesus, with that superior calmness, which gave him over his enemies the consciousness not only of personal freedom from guilt, but also a consciousness that, in the all-wise plan of God, he was about to complete a work out of which blessings should flow unto eternal ages—when under these feelings he said with divine firmness and composure, I am he! the Divinity flashed through their darkened consciences which had been already aroused, and they sunk down upon the earth. We find instances in profane history where a similar power was swayed over enemies who were paralyzed by a wicked conscience; and at times too, when, in decisive moments, human power was aroused to the very highest, and could therefore the less express itself directly in words. Such was the case, for instance, with Marius and Coligny, before their murderers; Seranus, *Commentarii Gall. T. III. p. 32.*

V. 8. The abettors, meanwhile, as is customary with such men, seeing that those to whom the affair was properly entrusted did not dare immediately to press forward, seem themselves to have laid hands upon the Innocent One.

V. 9. This saying of Christ, which was uttered in the prayer 17: 12, is here fulfilled in still another sense than the direct one contained in the original expression. "*ἵνα πληρωθῆ*," "so that here also it took place or was fulfilled," as in 2: 17, on which see the remarks.

V. 10, 11. Here again we see Peter in his ordinary character of a rash and hasty man. It will be well to compare here in the other Evangelists, who give a more full account,

Matt. 26: 51. Mark 14: 47. Luke 22: 49. John is the only one who mentions the name of the servant, probably because he was better acquainted in the house of the high-priest; see v. 15.—Christ appears as the Holy One who has received the will of God entirely into himself, and therefore does nothing arbitrarily to avoid his sufferings. The cup of anguish or affliction is a figure of frequent recurrence in the Old Testament, Pa. 11: 6. Jer. 25: 15, 16. 49: 12 and others. The same figure is found likewise in the Arabic and Syriac languages; see Gesenius on Isaiah 51: 17. In an especial manner divine judgments were by the Rabbins denominated כוסות *cups*.—Luke states that Christ again healed the wounded ear.

V. 12. When the first immediate impression produced upon their minds by the Divinity in Jesus had passed away, and when they had succeeded in silencing once more the loud voice of conscience, they seized the Saviour. *Χιλιάρχος*, correspondent to the Latin *Tribunus*, which was a name common to the commander as well of the legion as of the cohort. Binding was common to all who were apprehended as prisoners; Acts 21: 33.

V. 13. The first point of consideration here is a difficulty in respect of the examination, and denials of Peter, whether we consider separately the statement given by John, or view it in connexion with that of the other Evangelists.—Looking at the account of John by itself, it would seem that v. 15—24 are to be connected with v. 13; and so the examination, as well as the denials of Peter, occurred in the house of Annas. So far as it concerns John's narrative of the denials, it is plain that he followed throughout the chronological progress of the affair. They follow each other in natural order. When Peter was admitted into the house, and before the trial was instituted, he stood beside the fire among the other servants. Meanwhile the examination commences. In the course of this, or at the close of it, Luke 22: 61, the

other denial follows. But how does it come that John inserts v. 24 in the middle? If this second denial was also made in the house of Annas, it is altogether inconceivable why John should have changed the scene to another place by the insertion of v. 24. We are therefore led to assume that the second denial took place in the house of Caiaphas. But if what precedes happened in the house of Annas, we could find nothing to establish the probability of such an assumption. For the whole account of the warming at the fire in v. 25 is connected in words with v. 18, and is designed to be a resumption of the latter verse. Further, if this trial took place before Annas, it would have to be assumed that John passed over entirely the trial before Caiaphas, although it was this only which with any propriety could have been called the judicial one. Again, v. 14 would on that supposition seem to be entirely without design; and finally, it would place John in entire contradiction with the other Evangelists, who all represent the denials of Peter as having occurred in the house of Caiaphas.—Although the reconciliation of these difficulties is not hard, yet many unnatural explanations have been resorted to. The most far-fetched and violent one is that chosen by Cyrill, who after *πρὸς Ἄνναν πρῶτον* inserts, (it does not appear that he found it in any Ms.) *καὶ ἀπέστειλαν αὐτὸν δεδεμένον πρὸς Καϊάφαν*. One unimportant manuscript, together with a Ms. of the Syriaco-Philoxenian translation, reads thus: *ἀπέστειλεν οὖν αὐτὸν ἃ Ἄννας δεδεμένον πρὸς Καϊάφαν*. This unsupported reading is maintained by Erasmus, Beza, Eras. Schmidt and others. It is most natural to take the Aorist *ἀπέστειλεν* in v. 24 in the signification of the pluperfect, as was done already by Calvin, Beza, Lud. de Dieu and others. We have already adduced examples to prove that the Aorist is used for the pluperfect, especially when some earlier circumstance is to be completed; see Winer 3d Ausg. s. 225. Supplements of that description are commonly introduced by *γάρ*.

In some authorities not to be confided in we here find *οὐ* and *δε*:—both probably are interpolations, arising out of the circumstance that *ἀπέστειλεν* was by some regarded as the imperfect and by others as pluperfect.—On this explanation we must indeed admit a certain remissness in the account of John, though we may not find it difficult to explain its origin. As John made an incidental mention of Caiaphas in v. 13, he added to it a leading trait of his character in order to show what kind of treatment Jesus had to expect from him. Thus his thoughts were directed to the trial, and passing over the transfer from Annas to Caiaphas, he immediately introduces the trial. A secondary circumstance here comes in to corroborate this view;—wherever Annas is mentioned in John he does not bear the name of high-priest, v. 13 and 14; although he was entitled to that appellation in conformity with the Jewish practice of applying it to all who had filled that office. But John mentions Caiaphas with distinction. This also leads to the conclusion that when *ὁ ἀρχιερεὺς* occurs without any name, Caiaphas is meant.—We can only conjecture why Christ was led to Annas first. It is supposed by Augustine that the house of Annas, who had formerly filled the office of chief-priest and was therefore a man of distinction, and as such could not be passed by, lay before the house of Caiaphas and nearer to the company. Chrysostom supposes it was done out of pride or boasting. The causes of it may perhaps be discovered if we weigh the relation of Annas to Caiaphas: Annas had himself been high-priest eleven years, and it is in the highest degree probable that he was at that time vice high-priest; for in Luke 3: 2 and Acts 4: 6 he is called *ἀρχιερεὺς*, which title was also attributed to the representatives of the high-priests, the *בְּרִיָּה*. This his dignity therefore serves to explain to us the reason why this extraordinary prisoner was brought before him. And besides, the near relation of Annas and Caiaphas may well have occasioned a common consultation among them in reference to

the apprehension of Jesus. The only reason that can be assigned for his being *first* led to Annas, is the probability that the way first conducted to his house.

V. 14. The mention of this circumstance has no meaning unless we suppose that Caiaphas presided at the trial. The Evangelist designed to intimate into what hands the judgment of the Redeemer was entrusted.

V. 15—17. In the other Evangelists it is indeed said that all the disciples fled when Jesus was apprehended; this however does not exclude the possibility that Peter and John, after the first moment of peril had passed, followed after in the distance: in the Compilers it is *μακρόθεν* from afar. The other disciple, by whom Heumann thinks Judas is meant, and Gurlitt some other one unknown, can be none other than John, who in 20: 2 calls himself "the other disciple whom Jesus loved;" but in v. 3, 4 of the same chapter he is called simply *the other disciple*. Inasmuch as John was known in the house of the high-priest, they had no hesitation to admit him in; and whilst John did not wish that his friend Peter should be left standing before the gate, he prevailed upon the portress or doorkeeper to admit him also into the forecourt. Among the Hebrews women kept the gates, Acts 12: 13. Among the Greeks and Romans also we find janitresses *portresses*, Bynaeus ad h. l.; although among them men commonly performed that office. From the circumstance that John interested himself in behalf of Peter, the maid was led to infer that the latter may have been a disciple of Jesus, and therefore proposed the question without any immediate evil design. Calvin: *en humani roboris specimen! fumus est, quidquid virium in hominibus apparet.* Chrysostom: *τί γέγονε, Πέτρε, ὅτι οὐδέ θυραγωγῷ γέρεαι ἐρωτήσιν; μή γάρ στρατιώτης ἦν ὁ ἐρωτῶν;—καὶ οὐδὲ ἡ ἐρωτήσις θρασεῖα. Οὐ γὰρ εἶπε, τοῦ πλάνου καὶ τοῦ λυμεῶνος μαθητὴς εἶ, ἀλλὰ τοῦ ἀνθρώπου τούτου, ὅπερ ἐλεώσης μᾶλλον καὶ κατακαμπτομένης ἦν.* The last that Chrysostom says was certainly not

so. Here, as well as in other places of the New Testament, Luke 23: 14. 22: 60, and also among the Latins and Greeks, *ἄθροπος man*, is used as a term expressive of contempt; the same is likewise the case in German. It is well known that even at the present day the Jews still call Christ *ὁ ἄθροπος* *that man*.—But the fear of man caused the weak disciple to deny his Master in the decisive moment. Beautiful practical remarks on the denial of Peter may be found in the treatise of Melancthon on this passage, and entitled *De Infirmitate nostra*; and in Luther on the passage. The judgment of Paulus in regard to the denial of the Apostle departs not a little from these men; *Comm. zu den Synoptikern*, Th. 3. s. 649: "We here see that Peter did indeed utter untruths, yet he did not tell lies; because those who proposed the question had no right to call him to account. Nothing is less applicable to him than the command of Jesus to confess him before men!"

V. 18. As the narration in reference to Peter was of importance to the Evangelist, before speaking of the trial he describes to us the situation of Peter during the trial of Jesus.—It is known that the houses in the East are constructed in the form of a square, so that within there is a four-square uncovered space, which is called *aula* or court. The entrance to it was through the fore court, *προαύλιον*, built over at the front side of the structure, and was closed by a door at which the portress stood. At the time of the Passover, in March, the days are indeed quite warm in Palestine, but the nights and mornings are very cold; so much so that even snow sometimes falls. The *δοῦλοι* are the domestic slaves of Caiaphas; the *ὑπηρέται* are the official attendants upon the Sanhedrim, men from the temple watch, see v. 12.

V. 19. The high-priest wishes to draw from Jesus such declarations as would serve to afford easy ground for an accusation against him. This was especially the case when Jesus confessed that his doctrines had been extensively disseminated and adopted. As to the doctrine of which he

spoke, he wished to hear the Redeemer declare himself as the Messiah.

V. 20, 21. As we have already had frequent occasion to remark when speaking of the discourses of Christ, that this great Searcher of the heart answered the inquirer according to the *disposition* of his mind; such also was the case in the present instance. The Saviour was aware that the Priest, alienated in his heart from the life of God, had already formed in his mind the determination to condemn him, and that his own answers would only be wrested to serve as a ground and support of that determination. He therefore gave no answer, and continued silent even after the false witness had appeared against him, Matt. 26: 62. Thus he who comprehended in his consciousness the course of all things that concerned him, even unto his glorious end, could with divine calmness deny himself of all personal justification.

V. 22, 23. Calvin: *coactum est concilium, in quo summa gravitas vigere debebat. Minister unus tantum licentiae sibi sumit, ut in media causae actione, in conspectu judicium eum, qui nulla in re noxius repertus est, caedat. Quare non mirum, si in tam barbaro consessu damnatur Christi doctrina.* Chrys.: *τί τοίτου γένοιτ' ἄν ἰταμιώτερον; Φιξίον, οὐρανέ; ἔκστηθε, γῆ, τῆ τοῦ δεσπότου μακροθυμία καὶ τῆ τῶν δοίλων ἀγνωμοσύνη. Καίτοι τί ποιεῖ ἦν τὸ λεχθέν; οὐ γὰρ οἷς παραιτούμενος εἰπεῖν ἔλεγε, τί με ἐρωτᾷς; ἀλλὰ πᾶσαν ἐκκόψαι βουλόμενος ἀγνωμοσύνης ὑπόθεσιν, καὶ ἐπὶ τούτοις ῥαπισθεῖς, καὶ δυνάμενος πάντα σείσαι καὶ ἀγανίσαι, τούτων μὲν οὐδὲν ποιεῖ, φθέγγεται δὲ ῥήματα πᾶσαν δυνάμενα θηροειδίαν ἐκλύσαι.—Ὁρᾷς τὸ δικαστήριον Δορύβου γέμον καὶ ταραχῆς καὶ θυμοῦ.*

V. 24. On this verse consult the remarks on v. 18:

V. 25—27. V. 18 is again resumed in v. 25. John seems not to have been very precise in relating the second denial of Peter. Matthew and Mark relate that Peter, probably out of fear lest he should be detected, had withdrawn into the

προαύλιον, the front part of the house ; having excited suspicion by his conduct the question was there put to him again by the same maid who had formerly proposed it, Mark 14: 60. Finally, after he had again entered in to the fire, a certain relative of Malchus had his attention drawn towards him, and proposed the same question the third time. The persons around accorded with him in his suspicion, because, as the other Evangelists relate, they recognized his rude Galilean-dialect. This third time, according to the statement of the others, the weak disciple, who had been already thrown into a state of anxiety, asseverated with a solemn oath that he was not an adherent of Jesus. The crowing of the cock at once aroused his conscience. At this very time, after the space of an hour, Jesus was again led from the inner quadrangle through the fore-court ; the affectionate Master threw upon him a glance that was full of love, but which at the same time conveyed the severest reproof, Luke 22: 61. Trembling, the poor disciple passed along with the crowd which led the Redeemer out at the gate ; he went and wept tears of repentance.

V. 28. John has furnished us with a part only of the trial ; the rest must be supplied from the compilers. At first the high-priest wished to procure against Jesus a testimony from his own mouth. But as this could not be obtained, false witnesses came forward, whose accusations however were found to be of no consequence until two of them testified that Christ had declared that he was able to overthrow the temple of God, and to build it up again in three days. This was an accusation of blasphemy against God, conformably with which the religious tribunal of the Jews could lawfully condemn him. The high-priest demands from Christ a confession. He is silent. The high-priest now asks him whether he is actually the Messiah. Christ, who knew his disposition, replied, " If I should tell you, you would not believe," Luke 22: 67. The Sanhedrim presses the definite

confession, "art thou therefore the Messiah?" Christ, in the consciousness of his divine dignity, replies, "from hence will ye see the Son of man in his glory at the right hand of God." Incapable of apprehending the expression of the divine consciousness which was contained in that answer, and being even reproved by it, they hasten to procure the judgment of condemnation from him who alone could grant it. The Law commanded that the false prophet should be stoned. But even at that time already the Sanhedrim had lost the executive power in reference to life and death, see v. 31; they could not carry their sentences into execution unless they were ratified and confirmed by the Procurator. It was therefore necessary for them to turn to Pilate, and, in order the rather to determine the Roman to carry into execution their sentence of death, they gave prominence and colouring to the political aspect of the accusation, see on v. 32, pretending that Christ wished to excite a tumult and to establish an earthly kingdom. Thus, as has been the case in all times, the lie rolled over the crime, of which they knew themselves to be guilty, upon the holy and the innocent one. They who eagerly seized upon every occasion which could afford them any hope of breaking off the Roman yoke, and of establishing a dominion of their own, accused him of this crime—him who had ever directed them from political freedom to a higher freedom of the Spirit, 8: 32—35. They now hastened to Pilate in the Praetorium, which was the name of the building where all provincial business was transacted. In the mean time, after having occupied an hour in that action, Luke 22: 59, the day began to break. They would not enter into the heathen's house itself; whilst they had no fear before God to accuse the innocent contrary to their own consciences, they felt unwilling to transgress the law. They were yet to celebrate the paschal supper, and were afraid to render themselves impure. On the signification of the phrase *eating the passover* in this place, see the remarks on 13: 1.

—Many remarks very rich in thought, although sometimes too far fetched, in regard to the trial of the Redeemer before Pilate, may be found in Lavater's *Pontius Pilate, oder die Bibel im Kleinen und der Mensch im Grossen*, Zürich 1781.

V. 29. The governor of the country had no doubt already heard some things respecting Jesus, for it would seem that he had from the beginning a definite view in regard to him, since he seems from the first to have considered him as a well meaning enthusiast. The dream also of his wife, Matt. 27: 19, would seem to give intimations of the fact that reports concerning the person of Christ had made their way even into the Praetorium. He must also have been acquainted with his apprehension as a prisoner, for on the previous evening he had given them permission to take with them as a support a certain number of men from the cohort. Yielding now to the Jewish customs, as the distinguished Romans were in general willing to do, he voluntarily came forth out of his palace. In front of it there was a place somewhat elevated, and overlaid with a tessellated stone pavement, τὸ λιθόστρωτον, upon which was placed the seat of judgment; for, in conformity with a Roman custom, the Procurators held their courts in the open air. Inasmuch as he from the very first looked upon the accused as a well meaning enthusiast, and having been accustomed to observe that the Jewish authorities acted from private hatred, Matt. 27: 18; so he wishes to ascertain in the first place whether these fanatical men really had any cause for finding the man guilty of death. He therefore first asks them what accusation they have to bring against him. The members of the Sanhedrim did not anticipate any such investigation; they were accustomed, when they themselves had entered into the examination of a case, to see the governor simply give his assent. Hence they impertinently answer if that fellow, (ὄντιος, an expression of contempt like iste,) had not been known to them as a wicked man, they would not have brought him before this tribunal.

V. 30, 31. The term evil-doer, *κακοποιός*, does not immediately comprehend within itself the conception of a transgressor who is worthy of death. By that appellation the Jews only wished to be understood in a general manner as intimating that they did not merit the suspicion of bringing an accusation without cause. Pilate, however, does not wish to have any thing to do with the affair, nor to consider his conduct as meriting death; and therefore wishes it to be considered as not coming under his jurisdiction. He therefore directs them to put in force the enactments of their own law, that is, to inflict a punishment less severe, as that of scourging, or banishment from the Synagogue. But now they give him to understand plainly that in their judgment Jesus merited no less a punishment than death. Although their expression *ἡμῖν οὐκ ἔξεστι κ. τ. λ.* "it is not lawful for us etc." would seem to establish beyond a doubt that at that time the Jews did not possess the power of carrying into execution a sentence of death without the consent and ratification of the Governor, this has nevertheless been disputed by some, especially by Selden *De Synedr.* l. 2. c. 15, Wagens., *Confut. R. Lip.* p. 299, Bynaeus, *De Morte Christi* l. 3. c. 1. The grounds against it are however very weak. Compare also on the other side Sibranda, *De Statu Iudaeae provinciae sub Procuratoribus* in *Thes. Novo Theol. Philol.* II. 529. *Matt.* 10: 17 has been adduced; but that does not contain any proof that the Sanhedrim had power also to put to death. The fact of most weight would be the stoning of Stephen; but this was altogether a tumultuous act, and was performed too at a time when Pilate was not present in Jerusalem. And besides, we find a full accordance in the Rabbinical tradition, that the Sanhedrim lost its power over life and death, somewhere about forty years before the destruction of Jerusalem. In addition to this we have the declaration of Josephus, *Antiq.* l. 20. c. 6, in giving an account of the stoning of James the Just, which was occasioned by Annas, that

many of like disposition accused the high-priest Annas or Ananias before the Procurator Albinus ; and the ground assigned is *οἷς οὐκ ἔξδν ἦν χωρὶς τῆς ἐκείνου γνώμης καθίσαι συνέδριον*. This *συνέδριον καθίσαι* can naturally be referred only to the sitting of the Sanhedrim to pass sentence of death. The explanations also which the defenders of the other view give of the expression " it is not lawful for us," are in the highest degree unnatural. Some, like Augustine, suppose that the Jews did not wish to put any one to death on the Sabbath day ; so also Semler and Kuinoel. Others suppose, as Theophylact, that they could not themselves carry into effect the punishment of crucifixion, and yet they wanted Jesus to be crucified.

V. 32. The punishment of crucifixion was never inflicted by the Jewish laws, but by the Roman alone. When the Evangelist here says that it was only through the direction of a particular Providence that Jesus escaped the Jewish punishment of stoning, it might seem to follow from thence that the Jews still had power to pass upon him such sentence of condemnation ; whence a still further inference would be, that the Jews did at that time actually possess the right of inflicting the punishment of death. But this conclusion is by no means well grounded. The extraordinary feature in this case does not consist in the fact that Christ was in a general way transferred from the official jurisdiction of the Jews to that of the Romans ; but it consists in this, that the Jews did not wish Jesus to be condemned simply on the ground of religious accusations, in which case the Procurator would have given them his permission to stone him, but they alleged against him high treason also, by which means they succeeded in procuring from the Romans his condemnation according to their laws. For, when the members of the Sanhedrim saw that Pilate, who had often before listened to a detail of their religious disputes and accusations, did not wish to give his assent to the death of Jesus on that ground,

they immediately passed over to the accusation of high treason, Luke 23: 2. (We find, however, that when they did not succeed in urging his condemnation on political grounds, they again returned to the religious accusation, 19: 7.) From this circumstance also must we explain the examination which Pilate, urged by necessity, now instituted with Jesus, and the nature of the answer of the latter.—The remark of John refers to the saying of Christ found in 8: 28, “when ye shall have lifted up the Son of man;” Comp. 3: 14. The fact that that very expression was selected by Christ at the time—an expression which also designated the act of crucifixion—was a mysterious intimation in regard to the manner of his death.

V. 33—35. Pilate entered into the porch or fore-court, *προαύλιον*, see on v. 18, where Jesus probably remained bound and surrounded by the watch; in that situation he may also have in part been witness of the transactions between the Procurator and the members of the sanhedrim. Pilate asks him whether he claimed to be the king of the Jews. It is doubtful what may have been the design of Jesus in making his interrogative reply. Perhaps he merely wished to advert to the absurdity of such an accusation against him, the defenceless, the humble. Calvin; *responsum Christi huc tendit, in ea accusatione nihil esse coloris, ac si diceret: mihi ridiculum crimen obijcitur, ejus ne minima quidem suspicio in me cadit. Inique vero tulisse Pilatus videtur quod quaesierat Christus, cur se haberet suspectum. Itaque per indignationem expræbrat, quidquid mali est, esse a propria gente.* ‘The answer of Christ designs to express that there is no colour whatever in that accusation. As if he had said: I am charged with a ridiculous crime, to the suspicion of which I am in no way whatever obnoxious. The question of Christ to Pilate, why he suspected him, seems to have aroused the anger of the latter. He therefore indignantly reproaches him, charging all the evil as it were upon his own nation.’ Still, however, it would seem as if this in-

terrogative reply of the Redeemer was designed to prepare the way for the answer given in v. 37. And this end is best subserved, if we assume that Christ wished to discover in what sense Pilate understood that word, whether he took it in the earthly sense which it must have had among the Romans, or whether he understood it in the higher spiritual sense, which it had or should have had among the Jews. The Procurator, therefore, observing this design of the Redeemer, replied that he meant that sense which the expression currently bore among the Jews, and therefore wished to give himself no further anxiety or trouble.

V. 36. This answer contains every thing necessary to destroy all political suspicions. He who permitted himself to be apprehended by his enemies, and to be brought before their tribunal without resistance, could have no political designs.—*Ἐντεῦθεν*, correspondent to the Hebrew *הַיְהוּדָיִם*.

V. 37. Fearful, as is usually the case with superficial people of the world, to enter into a consideration of spiritual circumstances, Pilate still wishes to adhere to that simply which was necessary for a judicial judgment, and therefore asks him in general terms, "Do you then still claim to be a king?" To the fact that during the trial, and afterwards in the superscription upon the cross, Pilate always said of Christ "he is the king of the Jews," and not "he declares that he is such," and that in this way he always expressed the truth, Lampe applies these words: *Ludit in humanis divina potentia rebus*. Pilate without doubt expressed himself precisely as he did, both in reference to the defenceless and mis-treated Jesus, as well as with the design of throwing a sarcastic sneer upon the Jews.—Christ cannot deny directly that he is a king, for he was appointed by God to be the Ruler in the kingdom of Heaven; but still he declares with sufficient clearness that he makes no claim to an earthly dominion. *Σὺ λέγεις* is equivalent to *πάνυ μὲν οὖν*, Matt. 27: 11. 26: 25, 64. Thus also in Classic Greek *οὐκ ἔγωγί;* and in the Rabbins very

frequently יְהוָה אֱלֹהֵינוּ. John adds *ὅτι βασιλεὺς εἰμι* for the simple purpose of rendering the expression more clear. *Ἀλήθεια* truth, comp. remarks on 1: 4. The office imposed upon Christ by God, the purpose for which he was manifested in the world, was to reveal the man, blinded by living a life of alienation from God, this truth, this living in the higher world, which belongs to the human being in its inward nature. Comp. remarks on 17: 4. Apoll.: *ἀλήθειαν λέγει τὸ εὐρυτὸν ἀποδείξει τοῖς ἀνθρώποις, καὶ διὰ τῆς ἑαυτοῦ γνώσεως τὴν σωτηρίαν αὐτοῖς χαρίσασθαι.*—*Ἐρχεσθαι* and *ἔρχεσθαι εἰς τὸν κόσμον* to come, to come into the world, used of men divinely commissioned, see 10: 8. Since then, the nature of his royal dignity consisted therein, the character of his servants might thence be easily inferred. They are not armed warriors; they are such as having been drawn by the Father, and having inwardly attained to a recognition of their guilt and of their needs, have lain open their hearts to him; such as are illuminated by the rays of the divine glory of that heavenly truth as it shines forth in him; comp. remarks on 8: 43, 47. 10: 27. 6: 37, 44. 17: 6.

V. 38. Pilate is now fully convinced that the accused is nothing more than a well-meaning enthusiast. The last words of Christ might well have led him to have some presentiment of the Divinity manifested in the person who stood before him; but then he had no inward sense for the apprehension of it. He had even no conception of the higher order of things in itself, of which the manifestation of Jesus was only the reflection. The Divine cannot be apprehended elsewhere than where there is an inward kindredness with the Divine. But wherever the internal flame, kindled up by God, of a longing after an abiding good, is entirely extinguished by a shallow worldly life; there man even doubts whether the divine truth has in fact any objective existence at all. For when God ceases to give a testimony of himself in the moral and religious consciousness of man, how can

man attain to a recognition of the objective existence of God and divine things? Thus with the contempt of a superficial man of the world towards every thing which lies beyond the sphere of the finite, and which requires the higher longing in man, the Procurator here cries out, "what is truth!" Pilate here represents an entire class of distinguished Romans, who, in the contest between systems and between that of the religious structure of their own people which was only partially illuminated by truth, poured cold contempt upon every effort to search into divine things:—and this they did because they had extinguished the inward testimony of God in their ethico-religious consciousness by a shallow worldly life, and as a consequence could not apply the true criterion of all philosophical and religious doctrines. See Neander's Kirchengeschichte, B. I. s. 15. In the same sense the heathen Caecilius afterwards said to the Christians, Minutius, Octavianus c. 12. § 7. c. 13. §§ 1, 11, 12: "If you wish to be wise, or even to be discreet, then cease your minute inquiries relative to the zones of heaven, and the mysteries and destiny of the world. It is enough for persons to look before their feet; but more especially so for such unlearned and uncultivated people as you are, for such rude and clownish persons who have never once had a judgment in civil affairs, much less in divine. But if you will philosophize in every thing, then imitate the example of Socrates, who, as often as any one made inquiries of him concerning heavenly things, always answered, 'that which is above us does not concern us.'" (Socrates is here misapprehended. He did indeed condemn the *μετέωρα φρονιζέειν* of the sophists, which brought no advantage to practical life; but for the very reason that he referred every thing back to its moral and religious relations, he was ridiculed by Aristophanes as a *μετέωρα φρονιζών*.)—Erasmus, Grotius, Hess and others, wish to regard the expression "what is truth," not as a contemptuous and sceptical exclamation, but as a question

designed by Pilate as a means of obtaining farther knowledge. But, to say nothing of the circumstance that it would be very strange for him to have proposed a question with the design of gaining further information and not to have waited for a reply, still, if that supposition were correct, we should expect that the sentence would have been otherwise constructed. And besides, the view above given accords much better with the whole character of the governor, as it appears in the course of this narrative.—Pilate had known that Jesus—in his estimation—was a mere enthusiast. Religious indifference makes men tolerant, provided only that it be not itself attacked. The governor felt a strong sympathy with Christ. He wished to deliver the innocent, the well-meaning enthusiast, especially as he saw that the madness of the Pharisaic party was the cause of his arraignment, Mark 15: 10.

V. 39, 40. Here the narration of John, as well as those of Matthew and Mark, must be filled up from the account of Luke 23: 5 sq. When Pilate declares to the members of the Sanhedrim that he finds in Christ no violation of the law, they still persist in the assurance that he had set the whole country in an uproar from Judea even unto Galilee. That friendship for man which springs out of religious indifference can maintain the cause of innocence only so long as it does not come in conflict with its own personal advantage; it cannot endure to offer any sacrifice to truth and innocence. Pilate therefore sought to deliver himself from this affair in such a manner as not to condemn the innocent in direct terms, whilst at the same time he might avoid arousing the enmity of the Sanhedrim against himself. The Tetrarch of Galilee, Herod Antipas, happened at that time to be at Jerusalem at the feast. When the governor therefore heard Galilee mentioned, it occurred to him whether the whole case of Jesus might not be transferred to the Tetrarch. True indeed, he was at enmity with him; but this interposed no obstacle in the way. Herod, a man of worldly wisdom, Luke

13: 32, but at the same time a superstitious one, Luke 13: 31, was very much rejoiced; in part, because the courtesy of the Procurator was highly agreeable to him, and partly also because he hoped that his superstitious, and withal thoughtless curiosity, might be gratified with beholding a miracle from Christ. But the divine Saviour was far from using the power of God entrusted to him, for the purpose of gratifying a vain curiosity that was fond of show. Not only so, but when he saw the empty and vain reasons of that worldling, he stood silent whilst he was questioned by him. The fretful Tetrarch was aroused to indignation by the supposed indignity offered to him; and in his rashness he was carried so far as to surrender Christ a victim to the scornful treatment of his soldiers. Clothed in a brightly coloured robe, as a mark of contempt in regard of the Messianic dignity which he assumed, Herod caused Christ to be sent back again to Pilate. Here we see again that Pilate was thrown into embarrassment on account of the fear of man. One alternative however occurs to him. It was a custom for the Procurator to release a prisoner at the Paschal feast;—the custom was perhaps a Jewish one, see Wolf on Matt. 27: 15. There was at the same time a notorious agitator and murderer, Luke 23: 19, in prison. According to some Codd. and translations, (whose authority is, however, very doubtful,) the name of this fellow was also Jesus, the son of Abba, יֵשׁוּעַ בֶּן אַבְבָּא. Pilate here proposes an election between this Jesus and Jesus the king of the Jews—as he is in this place again sarcastically denominated. The members of the Sanhedrim interest themselves with the people in order to get them to vote according to their wishes. Meanwhile a messenger arrives from the wife of the governor, who through him entreats her husband to deal justly with the man who stood in judgment before him; because that on his account she had had painful visions in her dreams, Matt. 27: 19. Although Pilate was still more disquieted by this circumstance, Matt. 27: 24, yet

it had not power sufficient to influence him to go directly through with the trial and justify the innocent. When the rabble, accompanied with the priests, desired the release of Barabbas contrary to his expectation, he had recourse to still one other alternative. He wished to scourge Jesus, in order that satisfaction might thereby be done to the madness of the people, Luke 23: 22.

CHAPTER XIX.

VERSES 1—5. To the end that he might soften in some measure the fury of his opposers, the half-righteous judge caused Jesus to be led into the fore-court for the purpose of being scourged. Chrysostom: *ἔμαστιγώσεν αὐτὸν; τάχα ἐκλύσαι βουλόμενος καὶ παραμυθῆσασθαι τὸν Ἰουδαϊκὸν ζῆλον.* 'He scourged him, designing to release him immediately and also to assuage the fierce enmity of the Jews.' The Jewish scourging, one of the Synagogue punishments, was more mild than that of the Roman, in that the former was never permitted to extend beyond forty strokes; nor did it deprive any one of civil honours, and it was even inflicted upon priests. But the Roman scourging on the contrary was never applied to a Roman citizen; it was inflicted upon slaves alone. The scourge was formed of thongs twisted together; and sometimes, in order to increase the severity of the lash, small cubic pieces of bone were woven into it, *μάστιξ ἀστρυγαλωτή.* The bloody character of this punishment may be learned from the account which the Smyrnians give of the scourging of their martyrs, Ep. Eccl. Smyrn. c. 2., comp. Euseb. Hist. Eccl. l. 4. c. 15.: *τὸ γὰρ γενναῖον αὐτῶν καὶ ὑπομονητικὸν καὶ φιλοδέσποτον τίς οὐκ ἂν θανάσειεν; οἱ μάστιξι μὲν καταξανθέντες, ὥστε μέχρη τῶν*

ἔσω φλεβῶν καὶ ἀρτηριῶν τὴν τῆς σαρκὸς οἰκονομίαν θεωρεῖσθαι, ὑπὸ μείναν. 'Who would not admire their noble disposition, their endurance, their attachment to the Lord? Who, being torn and lacerated by the scourge even until their veins and arteries were laid bare, and the economy of their body could be seen, still persevered.' The soldiery who possessed no human sympathies, did not satisfy themselves with inflicting the punishment which was commanded. They had perhaps heard how the people of Herod had before vented their malicious wickedness against the elevated prisoner. The robe thrown around him in contemptuous scorn was still at hand. (Luke calls the garment put upon Jesus by Herod *λαμπρά*; but we are not thence forthwith to conclude that it was white, and that it consequently differed from the one here spoken of. For *λαμπρός* in its primary signification is like *φαιδρός*, "of a shining, radiant colour.") The Jews were in themselves a despised people among the soldiers. When therefore such a defenceless man, who was given up entirely into their power—one whom they looked upon as having claimed to be the king of the despised people—this afforded them a favourable opportunity to treat with contumely the unarmed king as well as the people themselves. Hence they mock him with the royal insignia, with a purple robe, a diadem and a sceptre; they scornfully greet him with the salutation which was commonly bestowed upon the Emperor, and give full vent to their farther mistreatment towards him. Vopiscus relates a similar treatment of Proculus, § 2: *quam in convivio quodam ad latrunculos ludetur, atque ipse decies imperator exisset, quidam non ignobilis scurra Ave, inquit, Auguste! Allataque lana (laena) purpurea, humeris ejus junxit, eumque adoravit.* Pilate seems to have been present at this chastisement; after the soldiers had ended their rude sport he commanded them to bring the abused prisoner out before the judgment-seat again. He went before them, and addressed to the members of the San-

hedrim the substance of what we find in the 4th verse ; to which he added " behold the man !" since the rest of v. 5 is a parenthesis. What now is the sense of this explanation of Pilate ? And first, as it regards the expression " behold the man !" most of the ancient commentators already assumed that Pilate, being himself affected with sympathy, wished to awaken the sympathy of the Jews also. Augustine : *si regi invidetis, jam parcite, quia dejectum videtis ; flagellatus est, amaris conviciis illusus, fervet ignominia, fervescit invidia.* ' Although you hate the king yet spare him, for you see he is cast down ; he has been scourged, he has been mocked with bitter reproaches, he is covered with ignominy, malicious envy begins to burn against him.' Thus also Euthymius, Calvin and Semler. On that supposition we might paraphrase it as is done by Grotius : " behold what this man has suffered to befall him ; to regard such an one as an agitator of public tumults, is ridiculous." This last view would not be inadmissible ; but the first attributes to Pilate such a tenderness of heart as could not be expected in this cold sarcastic worldling. Still less would it accord with the character of the Procurator to find an expression of honour and admiration in the heavenly calmness of Jesus. It is but rarely that superficial worldlings understand aught thus. We therefore prefer to regard the expression as indicative of contempt, just as the one afterwards used in v. 19, 14, 15. Erasmus understands it in this way. We must then connect it with the preceding context in such a manner as if Pilate designed to say to the Jews : " Jesus has received the scourging, and I now bring him before you again in order that you may see that I myself can pronounce no judgment of condemnation against him ; for I regard him as an innocent man."

V. 6. Whenever the host of priests who were alienated from God again saw the object of their hatred, their mad anger immediately broke forth anew. Pilate now involuntarily

exclaims, that he himself at least could not perform such an unrighteous act. Chrysostom: *καὶ γὰρ τὸ λάβετε καὶ σταυρώσατε ἀφοσιωμένου ἐστὶ καὶ ἐπὶ πρᾶγμα μὴ συγκεχωρημένον αὐτοῖς οἰθοῦντος*. The words of the Procurator therefore contain no formal permission, as has already been correctly observed by Lampe, and before him by Calvin. The Jews therefore proceed to urge their demands for the death of Christ, as a thing of right.

V. 7. At first the members of the Sanhedrim did not wish to found their accusation against Jesus upon his alleged violation of their religious laws; in order to bring the matter the more quickly to a close they immediately entered upon a political charge; see on 18: 31. But when they saw that the governor, contrary to their expectation, did not enter into it, they returned again to their religious accusation. They grounded it upon the application of a passage of Scripture to the Redeemer, which had respect to false Prophets, Deut. 13: 1, and upon the verse Lev. 24: 16.

V. 8. When Pilate heard that declaration of the Jews, he feared *still more*. John narrates in a very concise manner. He takes it for granted that the reader would be able to see from the whole of the narrative, what was the chief object of anxiety with the governor, namely, that in this transaction with the Jewish authorities he might not be injured or ruined. What now was the cause of this strengthened fear? The following question which Pilate proposes to Jesus shows this in the best way. The mention of "the Son of God" had terrified him. He had already observed something extraordinary in the conduct of Jesus, and to this was added the dream of his wife; as with a certain shuddering, therefore, the apprehension suddenly came upon him, whether there might not possibly be something supernatural in this Jesus, whether he might not be a son of some heathen god. Man may by a perversion of his disposition so alienate himself from the Divine as no longer to feel any love for

it; but a dread of it he can never root out of himself—it will often come upon him with sudden power.

V. 9, 10. The Procurator had before heard that Jesus was from Galilee; he cannot therefore have wished to ask him the place of his earthly parentage. He consequently asks him whether he claims to have derived his origin from Heaven. *Πόθεν* occurs in this sense in 7: 27, 28. The Greeks also used it in a like way, Arrian, Dissert. Epictet. l. 3. c. 1: "Epictetus has not told me this—*πόθεν γὰρ ἐκεῖνος*—but a god." Christ knew the disposition of him who proposed the question; he knew that an affirmative answer was given to that worldly man in the painful presentiment which sprung up in his soul; he knew that this anticipation awakened in him by God would have been testimony sufficient if he had wished to concede any place to faith in the Divine. Consequently he was silent; well knowing that a farther discussion would only have served to gratify the vain and idle curiosity of Pilate. We observe that men who already feel within them a reproving impression of the Divine, when they enter into closer examination or disputation they derive thence matter of doubt, in order to counteract that immediate impression. Lücke: "It is certain that he in whose mouth no deceit was found, had he been a mere man, would in that moment have given worthy evidence that he was a man." The very silence of Christ, which left Pilate to the immediate and higher impression within, heightened his painful solicitude; he wished to force him to speak by threats.

V. 11—13. Christ perceived the inward anguish which Pilate felt in this judgment concerning him; and he strengthened this impression by awakening in him the consciousness of his dependence upon a higher power. The Redeemer knew much better than his judge the great and awful significance which that judgment upon the Son of God involved; he therefore says that the great guilt contained in it attached

less to the Roman judge than to his Jewish accusers. The more this expression of the Divine Saviour showed that he was free from every feeling of personal hostility, the more heavily does his case press upon the mind of the governor. This expression contains even a certain sentiment of love towards his own person; this appeared the more sublime in him, whom Pilate himself knew to be innocently judged. Thus in this important moment there was in the mind of the Roman a commingling of the feelings of his own guilt with that of a presentiment of the character of the accused; he therefore wished with more sincerity to be able to release him. Perhaps he expressed himself to that effect to the assembled multitude. These were, however, full of nothing but blind fury. They had recourse therefore to that means which they knew would work most effectually upon that man, who, whilst he was acquainted with nothing higher, was dependent upon the favour of men. On account of the wide extent of the Roman Empire it was rendered easy for the Procurators to declare themselves independent of the Emperor; it was consequently no difficult matter to awaken the suspicions of the Emperor in regard to their fidelity, and for the governors this was a matter to be feared. *Amicus Caesaris*, "friend of Caesar" was a title of honour given to ambassadors and prefects. In Josephus also we find the phrase "friend of Caesar" in its technical signification. Tiberius was very suspicious of all persons. Under these circumstances that expression of the Jews was full of terror to the Procurator on account of his fear of authority; and he was moreover conscious that he had inflamed the Jewish authorities against himself by many acts of a character displeasing to them, *Jos. Ant. l. 18. c. 3.* Regard for his own personal welfare triumphed over every higher consideration; he sought to suppress the loud voice of conscience within. He caused Jesus once more to be led forth before the palace, and ascended the seat of judgment. On *ἀθρόστρωτον* see remarks

on 18: 29. These pavements were formed of small painted pieces of marble, which were frequently carried with them by the Roman magistrates on their journies. Caesar had with him such a pavement, *tesselata and sectilia pavimenta*, even laid out already, as we are informed by Suetonius, *Caesar. c. 46.* גְּבוּהָא from גָּבַהּ *to be high*, an elevated foot walk.

V. 14. On "the preparation of the Passover" see the remarks on 13: 1.—To John, who was probably present as an eye witness during all these transactions, it was an important moment when Pilate yielded to the Jews; and now, in order to bring the trial to a close, he ascended the judgment stool. It would seem, however, that there is here a deviation between John and Mark, in reference to the determination of the time; for in 15: 25 the latter says that Christ was crucified in the third hour according to the Jewish mode of reckoning. It is not impossible that the common reading in John here may be false; this was supposed to be the case by Theophylact already, and after him by Beza, Bengel, Semler, Lücke and others. For in the Codd. DL and in some others we find the reading *ὥστί τριτη;* Nonnus reads so also. Theophylact in his time already attempted to explain the origin of the reading *ἔκτῃ*, by referring to a similarity between the numerical signs *Γ'* and *ς'*; the copyist, he supposes, may have been misled by this resemblance and imagined it was the sixth hour instead of the third. In farther confirmation of this view it may be said, that if the Jews came to Pilate early in the morning already, *πρωτ'*, as stated by John, there is no probability that these transactions before the tribunal could have been protracted until the hour of mid-day, which, conformably to the Jewish mode of reckoning, was the sixth hour. It is possible therefore, that such was the origin of the false reading. But when we reflect that the chronological statements of the synoptical gospels in reference to the history of our Lord's Passion were the current ones in the church—and when we reflect farther that among copyists

there was always rather an effort to produce conformity among the expressions of the Scriptures than diversity—such an alternative of reconciliation cannot appear to be very probable. Other modes of explanation have consequently been sought out. Some, as Augustine and Lydius, *Florum Sparisio in Passa Christi*, p. 194, have supposed that when Mark speaks of the third hour he has reference to the commencement of the whole judicial transaction. But a consideration of the words of Mark will render such a supposition extremely improbable. Others, as Lyra, Maldon., Calvin and Grotius, direct attention to the custom among the Jews of dividing the day into four parts, each part consisting of three hours. According to this then, one and the same portion of time might have been designated as the third hour at the commencement or as the sixth hour at the end. It is not probable indeed that the narrators should have been in a condition, or that they should have had the design, to mark with very great accuracy the precise points of time; this is evident from the *ωρεῖ* of John, which indicates only an indefinite designation of time. Hence there is in fact much in favour of the conjecture that their only design was to distinguish the different parts of the day, and that here John is the more accurate in remarking that it was already nearly mid-day before the crucifixion was completed. Here again in his address to the Jews, Pilate is unable to suppress the sarcastic; and the less so, since in all probability he was grieved that they had forced him into that unrighteous judicial transaction.

V. 15, 16. Pilate had already delivered up the innocent Jesus; the question which he proposes to the members of the sanhedrim was not designed to procure his deliverance, but was simply an expression of contempt for the people whom he despised. At other times eager to seize every opportunity afforded them to dis sever themselves from Rome, the Jews here hypocritically pretend the greatest attachment. Pilate

experiences at the same time both the reproof of his conscience, and the strength of the fear of man. He imagined that satisfaction would be rendered to the former by the washing of his hands, as a sign indicative of the fact that he wished to have no part in the unrighteous condemnation; but that worldly man had no inward moral power to maintain the cause of oppressed innocence at his own personal peril. He surrendered Jesus a victim to death, and the blind fury of the populace celebrated its triumph.

V. 17, 18. The place of execution was near the city. In other cases it was not customary among the Jews to carry in-to effect sentences of execution immediately after they were pronounced; but in this instance the popular madness would suffer no procrastination. Among the Romans it was common for the condemned to carry their own cross to the place of crucifixion; Lips. De Cruce, l. 2. c. 5. Jesus carried his through the city itself; but having been exhausted by his previous sufferings, when they arrived at the gate the soldiers placed the cross upon a certain Jew named Simon, who had probably manifested his sympathy for Jesus, and who, with his family, was attached to him; see Hess, Th. 3. s. 364. *Ἰολγοθᾶ Golgotha*, is a corrupted form of the Chaldaic ܐܢܬܝܘܢܐ *the skull*. In other cases also a letter is sometimes omitted from nominibus quadriliteris; as ܐܢܬܝܘܢܐ instead of ܐܢܬܝܘܢܐ *the chain*.

V. 19—22. In regard to the nature of the cross, and the condition of those who ended their lives by this kind of death, Lipsius still continues the most instructive writer, De Cruce, Antw. 1595; and then Paulus on Matt. 27: 32. Comp. also Hess, Th. 3. s. 377 sq. On the single point, that in crucifixion the feet also were nailed to the cross, consult the learned treatise of Baehr, which exhausts the whole topic, in Heydenr. and Hüffel's Zeitschr. B. 2. H. 2. s. 326.—The Romans were in the habit of affixing to all criminals a roll containing a record of the crime for which they were pun-

ished. This roll or tablet was by the Romans denominated *titulus title*; Suetonius, Domit. c. 10. Calig. c. 32. Pilate again exhibited his sarcastic contempt for the Jews, by writing the superscription just in the words that he did. This appears still more evidently in the rude and short answer which he returned to the Jewish authorities when they requested an alteration. The description which Philo, In leg. ad Cai., gives of the character of Pilate corresponds exactly with his conduct here: *ἦν γὰρ τὴν φύσιν ἀκαμπῆς καὶ μετὰ αὐθάδους ἀμελλικτος* 'he was by nature stern and inflexible in his self-willed perverseness.'

V. 23. Those who were condemned to the cross were crucified naked. Their clothes always fell as a portion to the soldiers to whom the completion of the punishment was entrusted. It is probable that the crucifixion of Christ was performed by four soldiers, *τετράδιον στρατιωτῶν*, Acts 12: 4. These divided his clothes among themselves. The Hebrews, as well as the ancient people generally, were clothed in an under garment *כַּתְּמֵנֶת*, and an outer garment *כַּתְּנֵפֶשׁ*. In Hellenistic the latter was called *ἱμάτιον*. Hence Casaubon and Grotius conjectured that here, as well as in Mark 5: 30, (as in the LXX. Job 1: 20,) the plural is used instead of the singular, and that a division of the outer garment is spoken of. But it is more natural to suppose that the other garments in general are referred to.—The under dress was woven of one piece, as Josephus, Antiq. l. 3. c. 8, describes the dress of the high-priest: *ἔστι δὲ ὁ χιτῶν οὗτος οὐκ ἐκ δυοῖν περιημάτων, ὥστε ῥαπτὸν ἐπὶ τῶν ὤμων εἶναι καὶ τῶν παρὰ πλευρᾶν, γάρσος δ' ἐν ἐπιμήκει ὑφασμένον*. 'This tunic or vestment was not composed of two pieces, nor was it sewed upon the shoulders and the sides, but it was one long robe.'

V. 24. These words of the Old Testament here quoted by the Evangelist were used by David in Ps. 22: 19, whilst giving a description of his sufferings and persecutions. *Da-*

vid could not have said this of himself in the proper and original sense. Guided by a higher Power, whilst under the influence of inspiration, he selected such figurative expressions as found their application in the appropriate sense in Christ, the theocratic Head of the Messianic Kingdom.

V. 24—27. Many Jewish women, who had attached themselves to Christ as his disciples, followed him from Galilee, Matt. 27: 55; and now in this hour of agony, they were assembled around the cross of their beloved teacher. Among them was the Mother of Jesus; Mary Magdalene, Luke 8: 2; the sisters of Jesus' mother, the wife of Cleopas, whom Matthew calls the mother of James, (elsewhere denominated the son of Alpheus: Ἀλφαιῶς and Κλωπᾶς are different modes of writing the Hebrew מִרְיָם); and, according to Matthew, Salome the mother of John the Evangelist. Although suffering under the burden of his own intensest anguish, and borne down with the feeling of the guilt of sinful humanity, the Redeemer still has an affectionate remembrance of those whom he leaves behind, and entrusts the care of his mother to his beloved disciple. From the circumstance that we find John in Jerusalem a long time after the ascension of Christ, it would seem as if τὰ ἴδια here referred to a dwelling which he had in that city.

V. 28, 29. John relates in a brief manner; his narrative must be filled up from the other Evangelists. The hour of mid-day had already arrived; and, as is the case universally, that we find a certain accordance between the realm of nature and the phenomena in the realm of the spirit, so also was it here. When the Redeemer of man was in conflict with the feeling of guilt for the whole of his sinful race, and as he emptied to its last drop the cup of suffering appointed for him by his Father, the heavens were overspread with darkness which continued until the last moment, when Christ, in the deepest feeling of the guilt of the human family, the punishment of whose sin he had taken upon himself, cried

out, "My God! my God! why hast thou forsaken me!"—The conflict was now ended—he called for something to revive him. The words may be differently understood and variously construed. The ordinary construction is to connect *ἵνα τελειωθῆ* with *λέγει*; in which connexion the first *τελειοῦν* is then taken either in the sense of the fulfilment of a prophecy, (so in a very forced manner, Beza), or of completion in general. Thus all the ancient commentators and most of the modern, as Heumann, Kuinoel and Lücke. It would then contain a reference to Ps. 69: 22. Nor can it be urged as an objection against this view that it were unnatural to suppose that the dying Redeemer did not utter that exclamation from actual want, but only for the purpose of fulfilling a prophecy. Rather were the prophecies mere expressions anticipative of that which would develop itself in agreement with the relations of an inward necessity. An objection against it might rather be urged from the circumstance that the Scriptures in general only are referred to, without the quotation of any particular passage. Though at the same time John furnishes an example of a similar kind of reference in 17: 12. But nevertheless we prefer the other construction which is found in Bengel, Michaelis and Semler, and which is maintained in the fundamental treatise of Van Hengel, *Annotatio* in N. T., Amst. 1824. According to it *ἵνα τελειωθῆ* is to be connected with what precedes: "when Christ knew that he had fulfilled all things conformably to the prophecy of Scripture." The sentence in John 11: 4 is similar to the one here under consideration: *αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῆ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς*. 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' It was customary at the commencement of crucifixion to offer spiced wine to those who were to be executed, for the purpose of stunning them, or deadening their sensibilities. Such did the soldiers offer to Christ. But

we are informed, Matt. 27: 34, Mark 15: 23, that he refused it, because he wished to endure his last sufferings with a clear and perfect consciousness. The soldiers afterwards offered him sour wine in contemptuous sport, Luke 23: 36. Here now, according to the account of Matthew, 27: 48, and Mark, 15: 36, *one* Jew reaches to him vinegar to drink. In this place John is perhaps not quite so accurate as they. *Oi δέ* often stands without any more definite determination, so that it is equivalent to *τινὲς δέ*, Luke 5: 33.—The Oriental hyssop is often an ell in length. This is asserted by the Arabic naturalist, Isaac Ben Omran, in a passage found in Bochart, Hieroz. T. 1. l. 2. c. 50. It should be observed moreover that the crosses were low, so that the feet of the crucified were only a few feet above the earth. The sponge was bound to the end of the hyssop branch.

V. 30. *Τετέλεσται it is finished.* Bengel: hoc verbum in corde Jesu erat versu 28, nunc ore profert, 'this word was in the heart of Jesus in v. 28; he now gives utterance to it with his mouth.' Altogether in error are Beza and Heumann here, who suppose that a simple fulfilment of the prophecies is meant. Comp. 17: 4. *Παρέδωκε yielded up, namely, to God.* When the perfectly holy Jesus—the second founder of humanity without sin—who voluntarily subjected himself to all the consequences of sin and to death itself—when he had passed through the conflict of death, and the most extraordinary transaction had taken place in the realm of spirits, the powers of nature also began to move. The earth trembles. And now—since the guilt of man is obliterated, and since salvation is no longer a thing of promise but a present possession—the curtain before the Most Holy place is rent in twain:—a figurative designation that the human race now sees revealed "the mysteries which from the beginning of the world were hid in God," Eph. 3: 9.

V. 31. On the following section consult Michaelis' Erklärung der Begräbniss und Auferstehungsgeschichte, Halle

1783.—Among the Romans the bodies of the crucified commonly hung upon the cross for a considerable time. In many cases also they may have been given over to the relatives of those who suffered, for the purpose of burial. But the Jewish law prescribed, Deut. 21: 23, that the criminals who were hung should be taken down upon the same day. It was deemed highly improper that the corpse of a criminal should be exposed to the eye on a feast day. Thus Philo says, In Flaccum, p. 977, Fr., that the Crucified were sometimes taken down on feast days *ἔδει τὸ ἱεροποιεῖς τῆς παρηγόρευσεως φυλαχθῆναι*. The preparation, *παρασκευή*, was Friday, and the Sabbath was called *the great day*, *ἡμέρα μεγάλη*, because it was at the same time the second festival day of the Passover; see the remarks on 13: 1.—Among others Lactantius testifies, Instit. Div. l. 4. c. 26, that it was customary to break the thighs of crucified criminals, in order to kill them more perfectly.

V. 32, 33. The assumption of Storr and Kuinoel here is not improbable, viz. that these are other soldiers whom Pilate first sent out of the city, and who had not seen Jesus expire.

V. 34, 35. A soldier approaches Christ, who had already expired. He seems to him as if dead; but still, in order to be certain, he pierces him in the side with a lance. Blood and water flow out of the wound. The patristical commentators regard this as a miracle. Celsus accused the Christians of inferring from that circumstance that Christ had a kind of ichor instead of the ordinary blood. The most natural supposition is that *blood and water* form a Hendiadys. The allusion then is to blood half coagulated, which flowed from the dead body. Others assume that Christ had not yet expired, as it was not usual for those who were crucified to die so quickly, but that he now became entirely dead, in that the thrust entered the pericardium, where there is a humid vapour, which, when exposed to the air, becomes water; Hildebrandt, Anatomie, Th. 3. s. 308. This is the view of

the theologians, Beza, Calvin and Grotius; and of the physicians Fred. and Gottfr. Gruner, *Fred. Gruneri Comment. de I. Ch. morte vera non simulata*; *acced. Gottfr. Gruneri vindiciae mortis Christi verae*, Hal. 1805. That supposition takes it for granted that the soldier who carried the lance in his right hand, pierced the left side. But it is plain that John designs to say, v. 30, that Christ had been already actually dead, not that he merely *seemed* to have died. Other views may be seen in the learned treatises of the Bartholini, father and son, entitled *De latere Christi aperto*, Lugd. Bat. 1646, and in Richter's *De morte Servatoris in cruce*, Gott. 1757. In his Commentary, Th. 3. s. 810 sq., Paulus has entered into an extended investigation in order to prove that *possibly* this thrust may not have been fatal. It is possible for *νύττειν* to signify merely *to scratch*; it is possible that *πλευρά* designates simply the superficies of the haunch; *αἷμα καὶ ὕδωρ* may possibly mean nothing more than a watery lymph; *λόγχη* may possibly have been nothing more than a light javelin of the Triarii. After Paulus, Henneberg has distinguished himself as the advocate of this mode of explanation; *Comentar über die Auferstehungsgeschichte*, Leipzig 1826. But a close and acute investigation of all these possibilities would only serve to generate a stronger conviction in reference to the ordinary acceptance of this history, were it not assumed at the outset that the miracle of a resurrection is altogether an *impossibility*.—Another question which still remains is, What end could the Evangelist have had in the express and emphatic establishment of this fact? It can scarcely be doubted that by the mention of it his purpose was to strengthen our belief in the actual death of Christ. After what has been said in the introduction, § 3, we cannot believe that in stating the circumstance he had a polemical design against the Docetae; rather would he seem to have done it with the simple purpose of showing that the resurrection of Christ was a true miracle.—The ancient theologians

place 1 John 5: 6 in connexion with this passage. Comp. on this place the Dissertation of Joh. Chr. Ritter in the Thes. Theol. Philol. II. 384.

V. 36, 37. The *γάρο* is not, as Kuinoel maintains, a mere partic. trans. Rather does John wish to support and strengthen the faith of his readers by directing their attention to the fact that in this way certain intimations of the Old Testament were also fulfilled. The first passage is found in Ex. 12: 46. John regards the paschal-lamb as a type of Christ. The other passage is found in Zech. 12: 10, which is in like manner referred to Christ in Rev. 1: 7. In the Hebrew text God is the speaker. The corresponding word for *κεντεῖν* is קָרַף, which here seems to have been used metaphorically, "they will turn themselves to me whom they before treated with contempt," and is therefore equivalent to צָרַף. It is thus rendered by the Chaldee paraphrast, and also by the LXX, who translate *ἐπιβλεψονταὶ πρὸς με, ἄνθ' ὧν κατοργήσαντο*. On the deviations from the LXX which are found in the quotations of John, see remarks on 13: 18. In like manner as that which David spoke of himself in a wider and less appropriate sense, (see on v. 23), was fulfilled in the narrower and more appropriate sense in the Messiah; such also is the case with what God here says of himself.

V. 38—40. The other Evangelists furnish more accurate information in regard to Joseph of Arimathea, Luke 23: 50. Mark 15: 43. Matt. 27: 57. He was a member of the Sanhedrim, but a pious Israelite, one "who waited for the kingdom of God" like Simeon, Luke 2: 25. He was therefore one of those who had a living desire for the commencement of the Messianic period. As such, we are informed by Matthew, he had already enrolled himself among the disciples of Jesus. Towards the setting of the sun, soon after the Jews had asked permission to take down the dead bodies from the cross, he besought the Governor for the corpse of his Teacher. The Procurators often granted such requests for money,

as was the case with Verres, Cic. in Verrem V. 45, 51. Pilate gave the dead body to Joseph without pay, Mark 15: 45. Nicodemus, with whom Joseph was unquestionably acquainted, joined him. They had many spices prepared, but inasmuch as the commencement of the Sabbath was near at hand, v. 42, they were probably not able to complete fully the process of embalming. Hence we find that on the morning after the Sabbath the women went to the grave to finish the embalming still more completely.

V. 41, 42. From Matt. 27: 60 it would seem as if the garden and the tomb both belonged to Joseph. On the character of the Jewish burying vaults see remarks on 11: 38.

CHAPTER XX.

As sin and evil are in the Divine government correlative, so it was a free-will act of love which led the sinless Redeemer, when he appeared in the world, to assume *ὁμοίωμα σαρκὸς ἁμαρτίας* the likeness of sinful flesh, Rom. 8: 3, and to become subject unto death. Therefore also the bands of death could not hold him, Acts 2: 24. Accordingly, after the work of redemption was perfected by his death, he rose victorious from the grave, and to those who through faith in him should become members of his body, he became *ἀρχηγὸς τῆς ζωῆς* the Prince of Life. Since this fact, however, independent of its importance in respect to the internal connexion of the Christian doctrine, was an extraordinary miraculous occurrence, the credibility of the narrative has been questioned from the very earliest times; Celsus, in Orig. c. Cels. 1. 2. Woolston, Discourses on the Miracles of our Saviour, disc. 6. Chubb, Posthumous Works, I. p. 330. Morgagn, 'The Resurrection considered, Lond, 1744. Or if by

some the certainty of the fact has been deemed beyond all question, (to doubt this Paulus has shown to be entirely un-historical and anti-psychological, Th. 3. s. 867), yet they have attempted to prove that Christ was not actually dead, but being stunned and palsied he wore for a time the appearance of death, and was afterwards recalled to consciousness by the cool grave and the spices; see especially Paulus, and recently Henneberg. The refutation of these views may be seen in detail in the following apologetic works: Less, über die Religion, ihre Geschichte, Wahl u. s. w. 2. Aufl. Gött. 1786. B. 2. s. 372 sq. Less, Auferstehungsgeschichte, nebst Anhang, Gött. 1779. Döderlein, Fragmente und Antifragmente, Th. 1. Nürnberg. 1782. — All that is necessary for us here is to consider the apparent discrepancies which are found in the histories of the resurrection contained in the four Gospels. These even the early Fathers attempted to reconcile; for a view of what they have done consult the treatise of Niemeyer, *De Evangelistarum in narrando Christi in vitam reditu dissensione*, Halae 1824. These discrepancies were first collocated with much acuteness by Morgans in his work entitled, *The Resurrection considered*, and in recent times particularly by Fragmentist, and after him they were urged by his patron Lessing. Among those who have lately attempted a reconciliation of the different accounts, we mention as particularly worthy of notice Griesbach, *De fontibus, unde Evangelistae suas de resurrectione domini narrationes hauserint*, Jenae 1793. Paulus, *Comm. Th. 3. s. 863 sq.* Hess, *Lebensgeschichte Jesu*, Th. 3. — The excellent extract from Chrysostom which we have given on 18: 1 is of especial value in reference to these real or apparent contradictions; and in general what is there said on the supposed discrepancies found in the Evangelic records, is true also here.

V. 1, 2. If we consider the three first gospels apart, we shall find in them differences which can hardly be reconciled.

But in this they all agree, that the women who went to the grave saw Angels, by whom they were informed that Jesus had arisen, and who commanded them to inform the Apostles immediately of the fact. But as Mary Magdalene was among these women according to the three first Evangelists, this seems to be a striking contradiction to John's narrative. The writers above named attempt to harmonize these accounts by supposing that Mary did indeed start out with the other women ; but running before them and finding the stone rolled away, she was overcome by a sudden impulse of feeling and hastened back to communicate the intelligence to the Apostles, as related by John. In the mean time the others had become witnesses of that which occurs in the other Evangelists. Mary Magdalene now returns to the grave with the two Apostles, and after they had gone away hopeless, she continued to stand weeping in the same place where she first saw the angels, and afterwards the Lord himself. The Lord then charges her with the same commission which the angels had previously given to the other women, that is, to inform the Apostles of his resurrection. Matthew, 28 : 9, 10, seems to relate of all the women what is true of Mary alone, whilst Mark is more precise in his account, 16 : 9. On this mode of harmonizing then we must suppose that the other women were prevented from communicating to the Apostles what the angels had given them in charge. Hess renders it probable on topographical principles, that those who were returning from the grave may have missed the Apostles who were rapidly approaching it. It may be inferred from Mark 16 : 8 that their great consternation did not allow them, for a time at least, to think of searching for the Apostles. If this order of events be received as correct, we have only to harmonize it with Luke 24 : 9—12, who seems to say that Peter and John did not go to the grave until after the women had already communicated to them all the intelligence. But Luke's narrative is in that place (v. 12) so broken as to render it

quite plain that he had not received any very accurate information respecting the progress of the event.—It is possible that John may have received his information particularly from Mary Magdalene, which would account for his being so circumstantial in those things that immediately concerned her. The women of course all started out together as may be inferred from *οἶδαμεν we know*, in v. 2; but as Mary remained behind weeping after the two Apostles had withdrawn from the grave, so it is not improbable that in their approach to it her lively sorrow had hurried her on before the other women. She saw the stone taken away; terrified, she hastened, *τρέχει*, back, without thinking of any thing else, to her masculine friends, probably in order to receive advice.—*Τὰ σαββατα*, according to the Syriac and Rabbinic use of language, means *the week*. *Μία*, as in Hebrew and Syriac, is used for *πρώτη*; Gesenius, *Lehrg.* s. 701.

V. 3—9. The Evangelist now relates to us with a graphic particularity which bears the entire character of historic truth, the manner in which his own enthusiasm urged him on before Peter; yet he did not dare to enter the tomb, being prevented probably by a natural aversion. Meanwhile Peter wishing to inform himself more accurately, saw not only the bands which had been wrapped round the body, but the handkerchief also lying in a separate place; see on 11: 43, 44. Why does John narrate this particular fact? The answer to this question will depend upon the meaning we give to *ἐπίστευσεν he believed*, in v. 8. Erasmus, Grotius, Heumann, Bengel, Morus, Kuinoel, Lücke and others, suppose that John speaks of the confidence which he attached to the account of the Magdalene. Cyrill, Chrysostom, Calvin, Beza, Lampe and others, assume that he is speaking of his belief of the resurrection. In favour of the first view it may be said that according to it *ἦθεισαν* can then be taken in its ordinary force of the Imperfect. But on this it should be observed in the first place, that it is impossible to imagine

why John should now first have believed the statement in reference to the removal of Christ's body, because he had seen that it was not there before he entered the tomb; and then again John is always in the habit of using πιστεύειν absolutely, when religious faith is the topic of discourse; and further, it is clear from the narrative that he was struck with astonishment at the circumstance of seeing the handkerchief carefully laid to one side by itself, comp. Luke 24: 12. Had the corpse been clandestinely carried off, the robber would not first have carefully taken off the bandages and have placed each one in a particular place. What conjecture then could have been more natural to him, than that the Lord himself had indeed risen? Here then, as elsewhere, see on 2: 24, πιστεύειν designates only a weaker degree of faith. Beza: quamquam tenuis adhuc fides et aliis testimoniis egeret, ut confirmaretur, 'his faith had hitherto been slender and needed other testimonies that it might be confirmed.' In order to show why they did not immediately come to that conjecture, until they were led to it by what they saw in the tomb, the Evangelist adds that up to that time they had not understood the Scriptures (so is it translated even by Seiler, De Wette and others). The use of ἤδειν as pluperfect is not inadmissible in Hellenistic Greek; since even the classic writers sometimes use as preterites (still preserving the grammatical form), those preterites which have the signification of present. So κέχηρημαι, see Buttm., Ausführl., Gramm. Th. 2. Abth. 1. s. 256.

V. 11—13. Mary, overwhelmed in her grief—John, whose faith was at first a germinating hope, to which he had been able to impart none of the joy of faith—remained standing by the grave. Full of anxious solicitude she looks yet once more into the narrow entrance to the tomb which had been hewn out of the rock, and sees two angels. Out of the simplicity of her heart she tells them in plain words the cause of her grief, without thinking immediately on supernatural aid.

V. 14—16. Matthew informs us that the Lord had appeared to the other women also, when they were already on their way to Jerusalem. He now approached unobserved behind the Magdalene, his sorrowful death having rendered her inattentive to his footsteps, and it is probable also that he was clothed in the dress of a gardener; for if this garden belonged to Joseph of Arimathea or to one of his friends, it is presumable that the risen Saviour having first manifested himself to the family received from them his garments. In the present case also, Mary conducts in an entirely simple and child-like manner, without any transport of fancy. The risen Lord addressed her by name with an affectionate tone of voice which she immediately recognized. Hitherto she had simply inclined her head towards him that stood behind her; but now she turned entirely around, and knew the Lord. *Ῥαββουὶ Ῥαββονι*, the Rabbinic רַבִּי, Mark 10: 51, is in the Rabbinic idiom still more honorable than *ἁββ-βι rabbi*. It is here an exclamation of joyful surprise.

V. 17. This answer of Jesus may be understood in a fourfold sense. The oldest and most common one is that of Chrysostom and Augustine, who suppose *ἄνυσθαι touch me not*, to be metaphorically used, and the meaning of Christ to be: "do not continue to think of me in my present manifestation, for I shall still be exalted." This sense is adopted by Calvin, Beza, Grotius, Lampe and others. But should we even concede that this poetic force of the word *ἄνυσθαι to touch*, ments contractare *to touch with the mind*, were applicable here, still the leading thought contained in the sentence—viz. *in my present appearance*—would not be expressed by it. Another interpretation is this: Christ's design was to reprove Mary, because, being full of unbelief she wished to touch him in order to ascertain whether he were a false apparition, or whether he had again actually recovered his body. The course of thought would then be, "touch me not for that purpose, for I am not yet glorified, and therefore still have my

ordinary body." But, not to mention that this view requires too much to be supplied, one cannot understand why Christ should have prohibited Mary from doing what he even told the disciples in his great condescension to do, v. 27. Another mode of explanation—one which was opposed by Calvin, but which among subsequent writers, as Mosheim, Heumann and others, became the prevailing one, is this: that Christ wished to prevent Mary from delaying a long time to embrace him; he wished her rather to hasten and communicate the joyful intelligence to the Apostles. But on this supposition more is attributed to *ἄπρεσθαι* than it can involve: it can in no case have the full sense of *κολλᾶσθαι*. A fourth view is therefore without doubt the most preferable—a view which in more recent times has become the current explanation. Among the Orientals, as well as among the Greeks, the most solemn manner of furnishing a demonstration of respect, was to fall down before the presence of a superior, and to embrace or kiss his feet; Luke 7: 38. 5: 8. Thus it is said of the Shunamite who came to Elisha, 2 K. 4: 27 *וַיִּרְבֹּץ וַתִּקַּח מִן הַיַּד וַתִּשָׂא* 'and she came and took hold of his feet.' So also Josephus says of Abigail, "When she saw David, *πεσοῦσα ἐπὶ πρόσωπον προσεκύρει*, 'falling down upon her face she did him reverence;'" and afterwards *ἡ δὲ ἀναξίαν μὲν εἶναι καὶ ποδῶν ἄψασθαι ἐκείνου ἔλεγεν*, 'she declared that she was unworthy even to touch his feet,' Antiq. l. VI. c. 13. § 78. So also in Antiq. l. VII. c. 11. § 2, it is said of Shimei *ἀναβὰς ἐπὶ τὴν γέφυραν καὶ κατασχὼν αὐτοῦ τοὺς πόδας ἐδέετο*, 'going upon the bridge and taking hold of his feet, he entreated.' It is well known that among the Greeks also the same practice was a ceremony of submission. Thus in Pindar, Nem. VIII. v. 22 *ἰκέτας Δίακοῦ σεμνῶν γονάτων ἄπτομαι*; and in Homer the frequently recurring expression *γονάτων ἄψασθαι*. Thus also in the parallel passage, Matt. 28: 9, we see the women "worshipping Christ and taking hold of

his feet." In this view the sense may be: In her sudden surprisal Mary now imagines that she sees in the risen Saviour a higher being. But Jesus wishes to direct her to the fact that his glorification was still future. That Jesus wished to indicate to her something similar to this becomes evident also from the following expressions in which he calls the Apostles his brethren, and calls God his Father and their Father. This is the only mode of explanation which gives to the expression an appropriate sense; although it may indeed be urged against it that *γονάτων* or *ποδῶν* is very much needed. As parallel passages we may further compare Rev. 19: 10. 22: 9, where the angel wishes to restrain John from rendering unto him demonstrations of Divine honour. Thus, or in a similar manner, is the passage understood by Kypse, Herder, Less, Kuinoel and Lücke.

V. 18. The other women had probably met with the disciples in the mean time, and had anticipated Mary in the communication of her message. The eleven received the account with doubting confidence, Mark 16: 11. Luke 24: 11, 22, 23. From v. 22 and 23 it is plain to be seen that the preceding *ἠπίστων* *disbelieving*, is not to be understood directly of entire unbelief. Some, perhaps, believed more, and others less.

V. 19, 20. Jesus, as well as the angels, had made known to the other women that he would appear to the disciples in Galilee, whither they designed to return after the festival was ended. Meanwhile, however, he manifested himself to them sooner. On the same afternoon he appeared to two of them as they were travelling towards Emmaus. Full of joy, these two hastened, at their return, to communicate the event to the eleven. But they had already been advertised of the fact by the account of Mary, and Peter also had had a manifestation, Luke 24: 34. 1 Cor. 15: 5. Full of joy, and with that inward liveliness which must have been generated by the continually increasing certainty of the fact, the disciples

were conversing with each other in reference to it, Luke 24: 36, when suddenly the risen Saviour himself stood in their midst, and saluted them with 'Peace be with you!' It may now be asked whether the manner in which the Lord appeared to them involves in itself any thing miraculous? The first circumstance which may be adduced in favour of that supposition is the fact that "the doors were closed." The Fathers of the Church, Suicer, *Thesaurus Eccl.* V. 1. p. 1413, Whitby, *De Interpr. Script. e Patr.* p. 268 sq. and the Lutheran theologians, see Gerhard, in *Harmonia Evang.* Sect. 212, Quenstadt, *Systema Theol.* P. III. p. 443, believe that the body of the Redeemer was transfigured or glorified, and that of a consequence he was able to enter in a supernatural manner without opening the door. See in behalf of this assumption a Lutheran disputation, clothed in panoply, by Günther, Leipzig 1693. The doctrine of the Ubiquity of Christ's body, which they sought to establish, was the chief reason why the Lutheran theologians maintained this view with so much zeal. The judgment denounced by Calvin against this explanation is severe: *facessant istae pueriles argutiae!* 'away with these puerile conceits!' That the body of the risen Saviour could not yet have been glorified is rendered apparent from what follows—the exhibition of his wounds, and, as stated by Luke, his eating with the disciples. It might now be said that his appearance before them took place altogether in the ordinary way; that the reason why the Evangelist mentions the closed doors is found in the circumstance that he wished to intimate the dangerous condition in which they stood on account of the Jews—that John omits to mention the fact that the disciples opened the door, simply because it was a matter which would be self-evident. But, even though this view might not be altogether inadmissible, it is still not the most probable one. Even the double *ἔστη* here and in v. 26, "he *stood* in their midst," seems to convey the impression that the disciples did not observe his ar-

rival, but that they saw him all of a sudden. The Persic version here translates: "they saw him suddenly standing among them." The Spanish translation corresponds with this. *Eἰς τὸ μέσον* would seem to be a Hellenistic expression for *ἐν*. There is less of difficulty in this supposition than to assume that the second Aorist is used in a transitive sense. Luke 24: 36 has *ἔστη ἐν μέσῳ αὐτῶν*, and gives still more evident intimations of the miraculous. In John also we find *ἔστη εἰς τὸν αἰγιαλόν*, 21: 4. And besides, since we find it stated in Luke 24: 37, that at his entrance the disciples, instead of hastening to him full of joy as Mary did, were in astonishment, and supposed that they saw a spirit; this also furnishes evidence that the mode of his entrance was not the ordinary one. And finally, a consideration which appears to be one of especial moment here is, that John could have had no cause whatever to repeat in v. 26 that the doors were closed, unless that fact were particularly connected with the manner of Jesus' entrance. To all of which must be added the circumstance mentioned in Luke 24: 31, *ἄφαντος ἐγένετο ἀπ' αὐτῶν*, 'and he vanished out of their sight.' True, even in recent times, Jahn, in his *Theological Remains*, has attempted to establish the view set forth in the Syriac, which refers it simply to his going away; but to the unprejudiced exegetical sense the expression evidently implies something different. Without undertaking to determine therefore the manner in which Jesus suddenly entered into the midst of his disciples, (see Beza on this passage,) we must still believe that it involved somewhat of a miraculous character.—He uses the ordinary Hebrew salutation, though he at the same time throws into it a higher meaning, see remarks on 14: 27; this is apparent also from the circumstance that he repeats the salutation at his departure, v. 21, and then again in v. 26. After that He had conquered death, the time of heavenly peace, the time of heavenly security, commenced for his disci-

ples.—Luke states that the Redeemer did not exhibit the marks of his wounds until he saw the disciples full of fear—for they imagined that they saw a ghost before them. Luke adds also that he showed the marks of the nails in his feet.

V. 21—23. Here again the narrative of John must be filled up from Luke. Jesus partook of some refreshment with his disciples, and during that late supper he conversed with them in reference to those O. T. declarations which involved a reference to himself. At the close of this conversation he repeated the salutation of peace, and then pointed them to that great event for which all their instruction hitherto was designed only as a preparative introduction—to the extraordinary out-pouring of the Spirit of God. They were then to enter upon the great office of teaching the doctrines of their Master, even as was afterwards actually the case; they were to be the organs of God to a sinful world, John 4: 38. 17: 18. Ammonius: *ἐπειδὴ, φησί, διὰ τοῦ σταυροῦ πάντα εὐκόλα γέγονε, πέμπω ὑμᾶς ποιῆσαι τὸ ἔργον, ὃ ἐποίησα,* 'since all things, says he, have been rendered easy by the cross, I send you to do the work which I have done.' In giving to them that promise, Christ connected with it a symbolical action, after the manner of the Prophets. Breathing upon one was among all nations a sign indicative of the spiritual influences of God: see Knapp, Scripta, p. 29 sq. Hence among the heathen we find the expressions, *ἐπίπνοια*, afflatus diyinus. Accordingly the aorist *λάβετε* must be taken in the sense of the future. It stands as expressive of that which was in a short time to take place; in which way the present is used, 10: 32. 13: 6.—The possession of the Holy Spirit placed the Apostles also in a condition to determine who possessed that knowledge of sin and that repentance which rendered him capable of receiving the forgiveness of his sins;—to determine who was really in a true communion with the Redeemer, and who was not. The authority then which Christ in these words communicated to

the Apostles is nothing else than the natural consequence of that out-pouring of the Holy Spirit; Matt. 18: 18 is to be understood in the same manner. Comp. Schleirmacher's Glaubenslehre, Th. 2. § 162. Calvin: neque separanda est haec remittendi peccata potestas a docendi officio, cui uno contextu annexa est, 'neither is this power of remitting sins to be separated from the office of the Christian teacher, with which it is inseparably connected.' The Codd. ADL and many other authorities have ἀφέωνται instead of ἀφίενται. Κρατεῖν is here used as synonymous with δεῖν in Matt. 18: 18; λύειν there stands opposed to it. Thus the LXX. sometimes translate קָצַר by δεῖν Jer. 33: 1, and sometimes by κρατεῖν Dan. 10: 8.

V. 24—27. John here mentions an additional trait in the character of Thomas, which exhibits him to us in the same light that he appears in 11: 16, where see the remarks. He did not possess that child-like disposition of his fellow disciples, which does not give way to the doubts of the reflective understanding. The disciples had informed him of the appearance of the Lord; he immediately expressed a doubt in reference to it; they reply to him that they had seen the marks of his wounds; he now says that he must put his hands into the marks before he can believe. He simply names the marks in the hands and in the side, because if Christ stood before him, these could be most readily seen. See the treatise quoted on 19: 19. That the desire of Thomas to be convinced did not spring from a pure and holy disposition directed towards the supersensuous, is apparent from the words of reproof which Christ afterwards addresses to him. It is not necessary to assume directly that the disciples had first given Christ information in reference to the unbelief of Thomas. From the representation of the Evangelist it would seem as if he designed to ascribe to Christ a supernatural knowledge of it.—In profane writers and in the LXX ἔσω εἶναι is found in the sense of εἶναι

οἶνον εἶναι. * *Ἀπιστός* and *πιστός* are not placed directly for the participles *ἀπιστῶν* and *πιστεύων*; they are never used in this way, not even in Gal. 3 : 9. It does not indicate an individual act, but the established character of the mind should be directed to the supersensuous, and thus be willing to recognize a revelation from the higher world.

V. 28. Overcome by the feeling of the supersensuous which was awakened within him, and the inward recognition of the fact that somewhat extraordinary had here taken place, under the influence of both reverence and shame in the presence of his divine Master—Thomas exclaims “My Lord and my God.” The expression “my God,” must be explained from the condition in which the abased apostle found himself. He was seized with a full and overflowing feeling—a presentiment of the supernatural in the fact, and in the appearance of Christ generally, took deep hold upon his unbelieving heart. This feeling or tendency of mind put into his mouth a predicate which expressed more than he would have said in a calm and reflecting state of consciousness. Theod. Mopsuest. wished to consider the exclamation as an expression of admiration and praise to God. This is however not the case, for *εἶπεν αὐτῷ* he said unto him, shews that Christ was addressed. *Ὁ κύριός μου* my Lord, cannot naturally be referred to God; and besides, it cannot be shewn that an invocation or address to God, was customary among the Hebrews as a form of testifying one’s admiration. Other forced interpretations of the Socinians are refuted by Calvin on this passage. The article is used as a designation of the vocative, as is the case also in Hebrew; Gesenius, *Lehrgeb.* s. 654.

V. 29. In the words of this verse Christ shews that the unbelief of the disciple proceeded from a false tendency of the heart, from the want of an inward sense for the spiritual. Calvin: *brevi definitione Christus vim et naturam fidei complectitur, nempe quod non subsistit in praesenti adspectu,*

sed penetrat usque ad coelos, ut credat quae sunt abscondita ab humano sensu. Habet quidem suum adspectum fides, sed qui in mundo et terrenis objectis minime subsistit, qua ratione dicitur rerum invisibilium vel non apparentium demonstratio. 'In a brief definition Christ sums up the power and the nature of faith; its subsistence does not depend upon bodily vision, but it penetrates even into the Heavens, and believes those things which are concealed from human sight. Faith has indeed its own vision; but this is not in the least occupied with the world or earthly objects. Whence it is said that faith is a demonstration of things invisible, or of those which are not apparent.'

V. 30, 31. Here follows the close of the evangelical narrative. *Σημεῖα signs, miracles*, are supposed by Euthymius, Semler, Kuinoel and Lücke, to mean nothing more than the proofs of the resurrection. They would then be equivalent to the *τεκμηρίοις infallible proofs*, of the resurrection mentioned in Acts 1: 3. In confirmation of this view it may be urged that in the preceding context miracles in general are not spoken of, and that the expression "in the presence of his disciples" could not have been used with propriety of any thing else than the proofs of the resurrection. But then on that supposition we should be compelled to depart from the signification which *σημεῖον sign*, constantly presents in the writings of John. And besides, it seems most natural to understand *ταῦτα* in v. 31 in a more general sense, and not to restrict its meaning to the two appearances of the risen Saviour which were before related. If it was the design of John to close his gospel here, it may well be supposed that the word *signs* refers in a general manner to whatever was remarkable or extraordinary in the Redeemer's life—to those occurrences of that character which were related in the Evangelical history. The mention of the *disciples* as witnesses instead of the *multitude*, is to be explained from the circumstance that the Evangelist, who re-

lating as one of those *disciples*, wished to intimate the credibility of what he stated. Thus with great propriety he subjoins the concluding clause, that every thing of an extraordinary character which is communicated in this gospel is designed to establish the faith of the reader in the Messiahship of Christ. On the phrase *Son of God*, see remarks on 9: 35. *Ἐν τῷ ὀνόματι* is most naturally to be conjoined with *ζῶν ἔχητε*. *Ὄνομα person*, a periphrasis expressive of his whole character and attributes, as in 1: 12.

CHAPTER XXI.

THE Evangelist seems to have entirely closed his history of Christ with the 30 and 31st verses of the preceding chapter, yet we here find an account of an appearance after his resurrection; this may serve to awaken some doubts as to whether the present chapter was written by the hand of John. For it is inadmissible to assume that v. 31 and 32 are merely parenthetical, and that v. 1 is to be immediately connected with 20: 29. But from the simple circumstance that the Evangelist closed his account with v. 30 and 31, it cannot be inferred that this supplement was added by a foreign hand. John may very well have undertaken the work at a subsequent period in order to add an appendix to his history. It is very natural to suppose that John was entreated by friends, to whom he related the contents of this chapter, to subjoin with his own hand this interesting narrative to his gospel. Thus Paul frequently closes his Epistles, but afterwards sees occasion to make some additions. Besides, this is by no means unusual with historians, as may be seen from the example of Nepos in his life of Atticus. It would be different were there any important critical or linguistic

grounds to awaken a suspicion of its genuineness. But as to critical grounds there are none at all; and the linguistic ones are very inconsiderable. It is said indeed that *ἐφανέρωσε* without *ἑαυτόν* in v. 1, is not accordant with the idiom of John; but then *ἑαυτόν* is to be supplied from the preceding *ἐφανερώσατο ἑαυτόν*. *Μανεροῦν* and *φανερούσθαι* John does not use except in reference to the *δόξα* the glory, of Christ or of God, 9: 3. Besides, it could not have been used earlier to express the manifestation of Christ, because there was no occasion for it; and the other Evangelists, moreover, do not apply the expression to the Redeemer until after his resurrection, Mark 16: 12. In addition to this, it is probable that in these appearances of the risen Saviour, the Evangelist may have seen a *φανερώσις τῆς δόξας*, especially as he had performed miracles.—In v. 4 *ἔστη* is construed with *εἰς* out of the ordinary way; but the same construction is also found in 20: 19.—*Ἐνθὺς* in v. 3 Lücke marks as superfluous, whilst in other places the Evangelist never uses any superfluous words, as is done by Mark. But *ἐνθὺς* is wanting in many important Codd., and it is much easier to account for its introduction into the text than for its omission. The form of expression taken as a whole, as well as the method of narration, is without doubt entirely agreeable to John. On these points consult the learned treatise of Weber, *Authentia capitis ultimi ev. Joh.*, Halle 1823, and Schott, *Com. de indole cap. ultimi ev. Joh. Jen.* 1825. p. 19., also Hantschke, *De authentia cap. xxi. ev. Joh. e sola orationis indole iudicanda*, Lips. 1818. The delineations, moreover, are so detailed and graphic, that they could be sketched by none other than an eye witness.—The authenticity of this chapter was called in question by Grotius, Clericus, Semler, Lücke, Seiffarth, and most ably by Schott in his commentary referred to above; whilst Mill, Michaelis, Krause, *Vindiciae cap. ultimi evang. Joann. Viteb.* 1793, Kuinoel, and especially Weber in the above mentioned commentary, have defended

it.—But if the genuineness of the chapter cannot as a whole be doubted on sufficient grounds, it would seem that the two last verses at least are a later addition. In proof of this we may adduce the plural *οἶδαμεν* in v. 24, since the Evangelist in other places, (see particularly 19: 35), and also in his Epistles, constantly speaks of himself in the third person singular; but especially strong is the almost visible contrast of persons in the passage *οὗτός ἐστιν ὁ μαθητής* and *οἶδαμεν ὅτι—ἡ μαρτυρία αὐτοῦ*. Besides this, the hyperbolic addition of v. 25 does not seem to be conformable to the simplicity of John, but betrays rather the rhetorical taste of that age.

V. 1—4. After the disciples had continued in the metropolis until the end of the feast, they returned to their own province and to their friends, because Jesus had told them beforehand that he would there hold intercourse with them. It was the Redeemer's design to reveal himself to more of his true Galilean followers. That manifestation to five hundred subsequent Christians, of which Paul speaks in 1 Cor. 15: 6, probably took place in Galilee. The Evangelist subjoins to his Gospel one more of these appearances, in which important communications were made to Peter and to himself. The Apostles had again returned to their manual employments, since among the Jews the office of a teacher seldom excluded the prosecution of some trade, but on the contrary the two were very frequently combined.—The designation of the Galilean Lake by *ἡ θάλασσα τῆς Τιβεριάδος* is peculiar to John, 6: 1, 23.—*Ἐπὶ upon the shore of the lake*, see on 6: 19.—The most favourable time for fishing is either at the rising or setting of the sun, as Aristotle, *Hist. Anim.* l. 8. c. 19, and others remark. They probably went to the water after midnight.—John is distinguished for the frequent use of *πιάζειν*—*Ἔσθη* in v. 4 as above in 20: 26 may signify a miraculous manifestation, yet we are not compelled to assume such a meaning in this place; here as well as there

εἰς stands for *ἐν*.—They did not recognize him immediately, because he stood at a distance from them upon the shore in the dark.

V. 5, 6. *Παῖδια children*, does not occur elsewhere in the Gospel of John, though it is found in his first Epistle, 2: 13, 18. *Προσάγιον whatsoever is eaten with bread*, for which the Attics used *ὄψον* and *προσόψημα*. In this instance Jesus meant fishes. See 6: 9, 11. The disciples did not yet know the Lord by his voice; they took him to be a stranger who wished to purchase fish. Notwithstanding they followed his directions, because they believed that the stranger might have observed something which indicated that there were fish in that place.

V. 7, 8. From the miraculous draught of fishes John immediately suspected that the stranger was indeed the Lord; he may have recognized him also by paying attention to his language. This narrative again characterizes the fiery Peter, who always yielded to the first lively impulse. Chrysostom: *ὡς δὲ ἐπέγνωσαν αὐτὸν, πάλιν τὰ ἰδιώματα τῶν οικείων ἐπιδείκνυνται τρόπων οἱ μαθηταὶ Πέτρος καὶ Ἰωάννης· ὁ μὲν γὰρ θερμότερος, ὁ δὲ ὑψηλότερος ἦν· καὶ ὁ μὲν ὀξύτερος ἦν, ὁ δὲ διορατικώτερος.* 'When they recognized him, the two disciples Peter and John again exhibited their personal and characteristic peculiarities. The one was more vehement, the other more elevated; the one showed more promptness in action, the other more of mental penetration.'—*Γυμνός naked*, does not indicate an entire deprivation of clothing, but like the Hebrew עֲרֹם it is applied to those who have thrown off their outer garment; 1 Sam. 19: 24. Is. 20: 3. This he girded up in order that he might be able to swim with more ease. According to Theophylact *ἐπενδύτης fisher's coat*, here signifies *λινοῦν τι ὀθόνιον, ὃ οἱ τε Φοίνικες καὶ οἱ Σύριοι ἀλιεῖς περιελίττουσιν ἑαυτοῖς, 'a linen cloth which Phoenician and Syrian fishermen wrapt around them.'*

V. 9—11. The other disciples came to land later than Peter, and they there found arrangements already made for a meal, of which they stood in need after the exertions of the night. Either Jesus himself had made these preparations, or else Peter who hastened on before them. The elder interpreters, as also Grotius, Heumann and others, suppose that John wishes to represent these arrangements as somewhat miraculous. Euthymius, Grotius and others, even suppose that Christ created those things out of nothing. But the narrative itself by no means compels us to adopt such a supposition. Had Christ wished to create the food in a miraculous manner he would not have requested some of the fish that were caught.—*Ὠψάριον* fish, a word which John also uses elsewhere, 6: 9.

V. 12. Inasmuch as the risen Saviour, on account of the altered relation in which he now stood to them, made upon his disciples the impression of a higher being, they were restrained by respectful awe, comp. on 4: 27, from proposing to him the familiar question, whether he were Jesus. From the miracle wrought whilst they were fishing, and from his whole deportment, they of course concluded it to be him; but still, his appearance took place under such circumstances, that in the breast excited with joy a doubt may still have lingered, which could be removed only by confidential intercourse.

V. 13. Jesus performs the ordinary office of the father of a family, by which he was also made known in the breaking of bread, Luke 24: 30, 31. *Ἐρχεται* he cometh, is used for graphic effect as in John 14: 23. Matt. 13: 19, 25.

V. 14. Christ had already appeared several times, but to individual disciples only, as on the way to Emmaus, and afterwards to Peter. His appearances in Galilee commenced with the one here related. It cannot appear very strange that this remark should occur in this place, although the narrative is still continued; for the narration of this appearance connected with a miracle, of itself constitutes a whole, which here closes.

V. 15. It cannot be supposed that this narrative was subsequently appended for the purpose of establishing the primacy of Peter, because that question was not discussed until a time when the gospel in its present form was found in all hands.—A psychological consideration of the Redeemer's words most naturally leads to the conclusion, that they involve a censure. The denial of which the Apostle had been guilty, certainly pressed with heaviness upon his heart after that look of his Lord (Luke 22: 61) had already wrung from him tears of bitter repentance. In his intercourse with men Christ always set forth the conduct of his Heavenly Father. His holiness is always full of love, his love is always holy. Thus in that look which he cast upon Peter after having denied him, he combined firmness, with a sorrow that was full of love. That holy seriousness which softens and humbles the heart through love, manifests itself here also in his conversation with him. Theod. Heracl. : *βουλόμενος, οἶμαι, ἐκ τῆς κατὰ τὴν ἄρνησιν ῥαθυμίας διεγείραι αὐτοῦ τὸ φρόνημα, καὶ ἀναξωπυρῆσαι τὴν ἀγάπην, ἐπινθάνετο, εἰ πλέον αὐτὸν τῶν ἄλλων γιλέι.* 'Wishing, as I think, to arouse his mind from its carelessness in reference to the denial, and to inflame his love, he asks whether he loves him more than others.' A punitive doubt is involved in the question of the Lord. Lynar correctly paraphrases it thus : "Tell me candidly, do you indeed love me according to your former declaration (Matt. 26: 33), with greater tenderness than these do?" If by this time he had become better acquainted with himself, this question could have excited in the Apostle nothing but shame. He no longer dared to make a bold promise. He mistrusted his knowledge of himself. The very earnestness of love manifested by his Lord at that moment awakened in him the more inward fire of love ; yet he left it to the Searcher of hearts to determine whether that love were ardent and sincere. Chrys. : *ὄρα, πῶς ἐγένετο βελτίων καὶ σωφρονέστερος, οὐκ αὐθαδίζόμενος λοιπόν, οὐδὲ ἀντιλέγων.*

Διὰ γὰρ τοῦτο ἀνεταιράχθην, μήποτε ἐγὼ μὲν τομιζῶ φιλεῖν, οὐ φιλεῶ δέ, ὡσπερ καὶ πρότερον πολλά τομιζῶν καὶ διωσχυριζόμενος ἠλεγχόμην ὕστερον. — In his reply Christ again combines earnestness with love. He calls upon Peter to prove his love by his actions, by a true zeal in preaching the gospel, by an attachment which would continue active unto the end, even by a martyr's death. Lynar excellently renders: "So manifest it to my lambs, that is, instruct and strengthen those who profess a faith in me, but who are yet weak." It may be properly compared with Luke 22: 32.—In regard to *φιλεῖν* and *ἀγαπᾶν* comp. on 12: 25.

V. 16, 17. It is not improbable that Jesus in the meanwhile conversed again with the other disciples, and did not address himself to the mortified Peter with the second and third question, until after certain intervals had elapsed. When the third question was proposed, the feeling of inward attachment was so strongly awakened in him, that he appealed with entire confidence to the high knowledge of the heart which his Divine Master possessed. Apollin.: *τριτην περὶ τῶν αὐτῶν ἐρωτήσιν ποιεῖται, ἅμα μὲν ἀειμνησιον αὐτῷ ποιῶν τὸ παράγγελμα, ἅμα δὲ καὶ τῆς τρίτης γενομένης ἀρνήσεως ἀναμνησκων, καὶ τριπλῆν ὁμολογίαν τῆς ἀγάπης ἀντὶ τῆς τριπλῆς ἀρνήσεως ἀντείστατον, καὶ τὴν προθυμίαν τῆς ἐπηρέσεως ἀνταπαιτῶν, ἵν' ἐξγοῖς ὁμολογήσει Χριστὸν, ὃν λόγοις ἠρνήσατο, σοιηρίας ἀνθρώπων ἐπιμελούμενος.* Zuinglius: *aperitur hic sinus misericordiae divinae peccatoribus in Petro, qui quum graviter esset lapsus, in integrum tamen restituitur. Petrus de novo quasi inauguratur apostolico munere ex Christi gratia, a quo negando culpa sua merito exciderat, ut superabundet gratia, ubi delictum abundaverat.*—*Πρόβατα sheep*, and *ἀρνία lambs*, are in other places used interchangeably, Matt. 10: 16. Luke 10: 3.—*Πάλιν δεύτερον* is a phrase of John, 4: 54.

V. 18. With a design of informing the disciple that he

would need a very high degree of love in order to be a shepherd of the sheep, and for the purpose of calling upon him anew to institute a serious examination of himself, the Redeemer subjoins a prophetic indication of the violent death which he would be compelled to suffer for his flock. Like the predictions of the Prophets, which were always enveloped in a certain mantle of darkness that could not be unfolded until the fulfilment interpreted the prophecy, such also were the predictions of Christ, as, for instance, when he speaks of the destruction of Jerusalem and the end of the world. It seems to be an essential feature of prophecy, that it cannot describe the event predicted as would a clear history of the future. The prophetic annunciations of Christ in regard to Peter are also enveloped in this prophetic obscurity. Ordinarily, predictions refer in general terms to special occurrences of the future ; though not unfrequently that which is spoken in a general way contains somewhat that finds its fulfilment in some individual circumstance. Such an instance is the present one. Christ foretells simply that the disciple should be carried away a prisoner. But in order to do this, he selects those very expressions which may likewise refer to a special death upon the cross. In regard to the first part of the sentence it is only necessary to remark that the Orientals were in the habit of girding up their garments for the purpose of more rapid motion, and also in all their employments in order that they might be more nimble and dexterous, Luke 12: 35. Peter, when he first learned to know Christ, had already been married, and possessed a house of his own ; so that then already he had passed the age of a young man. The feeding of the sheep of Christ would not have been so difficult an office for him could he have anticipated in the discharge of it a peaceful old age. But his calling brought with it sufferings. The old interpreters, as well as Lampe, Mosheim and others, understand the last part of the annunciation as referring simply to the death of the

cross; Beza, and almost all the recent commentators, think it refers to the binding which was to take place in the apprehension as a prisoner. On the first supposition *ἐκτερεῖς τὰς χεῖρας* thou shalt stretch forth thy hands, refers to the outstretching of the hands upon the cross, and *ζωννύειν* to gird, to being girded with a cloth which covered the parts of shame in the victim that was crucified, or else it has reference to the binding of the hands and the feet to the cross. This exegesis seems to be erroneous from the circumstance, that on this supposition the order of the words must have been transposed; it would have been necessary to speak, first of the portation to the cross, next of the girding, and lastly of the outstretching of the hands. Another aspect of this explanation would be to suppose that the nailing to the cross preceded its erection, and then the sense would be easy: he who is to be crucified will be nailed upon the cross lying upon the ground, and his arms shall be extended; then shall he be bound, and finally he shall be borne upon the cross, and this shall be erected. But not to urge that this sense of *carrying him upon the cross* makes an unnatural impression, yet it is by no means certain that crucifixion ever took place before the erection of the gibbet.—According to the second interpretation we are to understand that the prisoner whilst bound, and being conducted to death, would be obliged to stretch out his hands, and that *ζωννύειν* then refers to their being bound. It has been objected to this sense of *ζωννύειν* that it cannot be established by proofs. But appeal may be had to the Syriac *ܐܘܢܢܐ* and *ܐܘܢܢܐ*, which originally signifies *to gird*, but is also used in the sense of binding, which meaning is also given by Kimchi to *בָּרַךְ* in Ps. 76: 11. But it is not necessary to insist that *ζωννύειν* signifies *to bind*, but that the sense of girding symbolically *intimates* or *involves* that of binding. We may compare Acts 21: 11, where Agabus binds his hands with the girdle of Paul, in order symbolically to in-

time that the Apostle would be apprehended as a prisoner. This explanation, however, which is certainly the most natural and easy, does not exclude the supposition that Christ in his symbolical words may have had a reference to death upon the cross, since prophetic words, as was before remarked, usually contain more than one meaning, involving as it were the germ in the shell, a more remote signification in one that lies nearer. The specific allusion is then expressed more indefinitely than the general one; and this precise characteristic belongs to the very nature of prophecy, and consequently occurs not only in many predictions of the Old Testament, Zech. 9: 9, 12. 11: 11. 12: 10, see above 19: 37, but also in those of the New, 12: 32. 18: 8. Luke 21: 20. Matt. 24: 15, and also v. 22 of this chapter. John must also have discovered such specific allusion to the death of the cross in those words, for, although *ποιῶ θανάτῳ* in themselves might refer simply to a violent death in contradistinction from a peaceful one, yet the parallel passages in 12: 33 and 18: 32 lead to the conclusion that here also the Evangelist had in mind *the manner* of the violent death, namely, death upon the cross. The ancient Church also thus interpreted the expression of the Redeemer: Tertull., *Scorp. c. 15.*: tunc Petrus ab altero vincitur, cum cruce adstringitur, 'then was Peter conquered by another, when he was fastened to the cross.'

V. 19. God is glorified when the grace which he bestows upon the faithful is made visible by their outward conduct; 15: 8. Matt. 5: 16. Consequently the Evangelist calls even the bloody death of the martyr, by which he would manifest the inward power of faith in Christ—a power which can be derived through the Divine Spirit alone—a glorifying of God. The expression was afterwards adopted into the language of the church, in which *δοξάζεσθαι* and *τελειοῦσθαι* were used interchangeably when speaking of the death of martyrs. See Suicer, *Thes. Eccl. T. 1. p. 949.*—Christ now wished to

speak to the beloved disciple alone, either to give him some more particular intimation, with regard to his future lot, or to impart to him further warnings and encouragements. John, who had previously been present at all confidential conversations, also joined them here. So ἀκολουθεῖ μοι *follow me*, may be understood if we consider this passage alone ; but according to v. 22 it may with propriety be said that *that*, as well as *this*, may either involve, or have an exclusively tropical sense.

V. 20, 21. The designation of John by the epithet ὁς καὶ ἀνεπέσεν κ. τ. λ. *which also leaned, etc.*, is unusual, it appears to be superfluous, and awakens a suspicion of unguineness, especially as its position after ἀκολουθοῦντα is improper. But why may it not have been added that John was such a confidential disciple, in order to justify him in having followed after without being called? Chrysostom with his profound psychological insight has given the circumstance a more beautiful turn : τίνος ἕνεκεν ἀνέμνησεν ἡμᾶς τῆς ἀνακλίσεως ἐκείνης ; οὐχ ἀπλῶς οὐδὲ ὡς ἔτυχεν, ἀλλὰ δεικνύς ὅσην ὁ Πέτρος τὴν παρῴησιαν ἔσχε μετὰ τὴν ἄρνησιν ὁ γὰρ τότε μὴ τολμῶν ἐρωτῆσαι, ἀλλ' ἐτέρω ταῦτα ἐπιτρέπων, οὗτος καὶ τὴν προστασίαν ἐνεπιστεύθη τῶν ἀδελφῶν. καὶ οὐ μόνον ἐτέρω τὰ καθ' ἑαυτὸν οὐκ ἐπιτρέπει, ἀλλὰ καὶ αὐτὸς ὑπὲρ ἐτέρου προσάγει τῷ διδασκάλῳ πεῦσον λοιπόν. καὶ Ἰωάννης μὲν σιγῆ, ἐκείνος δὲ διελέγεται. δείκνυσι δὲ καὶ ἐν ταῦθα τὴν ἀγάπην, ἣν πρὸς αὐτὸν εἶχε· καὶ γὰρ σφόδρα ἐφίλει τὸν Ἰωάννην ὁ Πέτρος. καὶ τοῦτο καὶ ἐκ τῶν μετὰ ταῦτα δῆλον, καὶ διὰ τοῦ εὐαγγελίου δὲ παντὸς δείκνυται τούτων ὁ σύνδεσμος, καὶ ἐν ταῖς πράξεσιν. ἐπεὶ οὖν μέγαρα αὐτῷ προσέειπε, καὶ τὴν οἰκουμένην ἐνεχείρισε, καὶ τὴν μαρτυρίαν προανεφώνησε, καὶ ἀγάπην ἐμαρτύρησε πλείονα τῶν ἄλλων, βουλόμενος καὶ ταῦτον λαβεῖν κοινωνικὸν φησιν· οὗτος δὲ τί ; οὐ τὴν αὐτὴν ὁδὸν ἤξει ; καὶ καθάπερ τότε αὐτὸς μὴ δυνάμενος ἐρωτῆσαι τοῦτον προβάλλεται, οὕτω καὶ νῦν ἀποδιδούς αὐτῷ τὴν ἀμοιβὴν, καὶ νομίσας αὐτὸν βούλεσθαι

ἔρωτῶν τὰ καθ' αὐτὸν, εἶτα μὴ θαρῶειν, αὐτὸς ἀνεδέξατο τὴν ἐρώτησιν.

V. 22. The answers of the Lord always had regard to the moral feelings of the inquirer: such is also the case here. The question of Peter did not spring from an anxious solicitude for John, but from an idle curiosity. Consequently, in this prediction delivered to him, the Redeemer gave an evasive answer, always proposing to himself even in his prophecies, an instructive end. Calvin: *voluit manum injicere discipulo, ut eum intra vocationis suae metam contineret, he wished to lay his hand upon the disciple, that he might restrain him within the bounds of his calling.* Chrys.: *διὰ τούτων παιδεύων ἡμᾶς μὴ ἀσχάλλειν μηδὲ ποληρυαγομεῖν μηδὲν περὶ τῶν δοκούντων αὐτῷ (Χριστῷ): ἐπειδὴ γὰρ αἰὶ ὁ Πέτρος εἰς τὰς τοιαύτας ἐρωτήσεις θερμὸς ἦν καὶ προεπηῖδα, ἐκκόπτων αὐτοῦ πάλιν τὴν θερμότητα καὶ παιδεύων μὴ περαιτέρω περιεργάζεσθαι, τοῦτό φησιν.—Μένειν to remain over or behind, hence, to continue in life, 1 Cor. 15: 6. Phil. 1: 25; the same sense is also given to it by profane writers.—It may here be asked what Christ meant by his coming. In some places it seems impossible to attribute to it any other sense than the destruction of Jerusalem, thus Mark 9: 1. Matt. 16: 28. 10: 23. Luke 18: 8; in other passages his coming to judge the world is spoken of, as Matt. 25: 31. 24: 30; and in still others it is uncertain what is meant, thus Matt. 26: 64. 23: 39, and so also here. The specious conjecture here offers itself, that Christ, entering into the representation of the Jewish literati of his day, expected an immediate commencement of the Messianic reign, and connected therewith those oppressions and desolations which were to precede it, as also the destruction of the Holy City. This view is expanded by Bertholdt in his work *De theolog. Judaeorum aetate Jesu*, Erlang. 1811, where he attempts to show that Jesus in the Gospel, and Paul in his Epistles, throughout taught nothing else concerning the judgment of the world than what was to*

be found in the Rabbins. On that supposition but One Act could be implied by the coming of Jesus, viz. his appearance for the overthrow of the ancient sanctuary at the same time with his appearance at the end of the world. And this view seems to be confirmed by Matt. xxiv, since the prophecies which it contains respecting the destruction of Jerusalem seem to be mingled with those that have regard to the end of the world. At all events it must be allowed that the expression *εὐθέως δὲ μετὰ ταῦτα* but immediately after these things, in v. 29, does not describe any very definite line of demarcation between the two periods. But nevertheless, many difficulties urge themselves against this view. In the first place, it cannot be proved that, among the oppressions which were to precede the appearance of the Messiah, the Jews ever comprehended the destruction of their temple—a thought which must have lain far from them; for in order that the Messiah might glorify the temple, it was not necessary that it should be previously destroyed. There are, indeed, two proverbs in the Talmud, which say that the Messiah will be born on the same day that Jerusalem is overthrown; Pugio fidei, ed. Carpz. p. 349. But these evidently do not belong to this period, because they were inserted after the destruction of the temple in order to console the Jews for their loss. Consequently we are to deem indemonstrable the position, that the traditions which have regard to the overthrow of the Sanctuary had any existence anterior to Christ, and that he merely incorporated them into his discourses. It only remains, then, to assume that the Redeemer came to that firm belief of the immediate overthrow of Jerusalem, Matt. 24: 34, by a sagacious inference, a conclusion of divination, Paulus Comm. Th. 3. s. 380, because, forsooth, the Deity would not be able to accomplish the plan that was to be completed by him, so long as the temple-service, the seat of Pharisæism, should continue. But whether the assumption of a conjecture based upon such slender prem-

ises is sufficient to account for the abiding belief which Christ had in the destruction of the Sanctuary, and not only this, but also his confident expectation that the holy city would be previously besieged, Luke 21: 20,—is at least very doubtful. The above-mentioned view, moreover, of the simultaneousness of both facts, is in opposition to the expression of Matt. 24: 34 compared with v. 36. The conjecture of Fritzsche on these passages is new, but by no means satisfying. He supposes that the first expression refers to the time occupied in preparatory arrangements for judging the world, whilst the last refers to the judgment itself; so that Christ does not properly speak of two separate and divided occurrences. There are also many parables of Christ which point to the fact that the seed sown by him was first to pass through a long process of development, Matt. 13: 31, 33; that men would grow weary in expectation of his advent, Matt. 24: 37. 25: 5, 19. Luke 12: 45.

Finally, the remarkable expression in Luke 21 : 24 shows evidently, that even though Christ may not have marked with nice precision the specific period of the world's judgment, yet a long interval was to elapse between the destruction of the Holy City and it. It therefore becomes necessary for us to inquire into the reason why the Redeemer connected so intimately these two separate facts in his prophecy, and why he employed similar language in regard to both. We must here return again to the general character of prophecy. On this, then, we remark, that the Prophets always contemplated the future more or less without any definite relations of time; but whatever they saw, they arranged in immediate and consecutive order without respect to intervening periods. Especially is this the case when the events are internally *one*, and develop themselves in time only as *different*. Thus the totality of the New Testament economy almost constantly stood before the eyes of the Prophets of the Old Covenant, and their intimation extended, now to

the first point of it, and now to a subsequent one, but usually to the culminating point, the glorification of the Christocracy at the end of time. The same is also the case with the predictions of Christ. His prophetic eye contemplated as one whole the development of the inward kingdom of God which he had founded. In this development there are two great periods characterized by an inward analogy:—the one, when the establishment of the inward Kingdom of God will be manifested to the world by removing the preparatory worship of the external Theocracy; the other, when the *κόσμος the world*, in which, and with which the inward Kingdom of God has developed itself, shall be removed and the internal Kingdom shall be externally glorified. Because then of this inward affinity and analogy between the two periods, the Redeemer speaks of both in similar expressions, —he calls them both a coming in his glory.—If now we return again from this general survey, to a consideration of the present passage in John, we shall see from the hypothetical form of discourse adopted by Christ, that he wished to place the boundary of the Apostle's life as distant as possible, and that he consequently wished him to think of his coming to judgment. Meanwhile it would be entirely conformable to analogy to suppose, that in this prophetic discourse, in like manner as in others, see on v. 18, a particular allusion is again involved in a more general one, the intimation, namely, that the disciple whom he loved, would continue to live until his first manifestation in the removal of the preparatory Theocracy. And this was in fact the case.—These words close with the reiterated command; *σὺ ἀκολούθει μοι follow thou me*. Above in v. 19 we explain this command of Christ as expressive of an actual following to a private interview, both on account of the words *ἐπιστραφείς δὲ ὁ Πέτρος but Peter turning about*, and because of the part. *ἀκολουθαῦντα following after*. Should it be supposed, however, that the Redeemer wished to withdraw a space with Peter,

it might be thought that the foregoing was spoken on the way, that he commanded the Apostle to follow him without farther curiosity. So Cler., Heumann and others. But, aside from the consideration that if such were the case the words are exceedingly empty, yet they do not form an antithesis. The antithesis arises, however, when what follows is tropically understood, and is made to refer to his reception of death upon the cross. Euth. : *σὺ τὸν σὸν θάνατον σκόπει, μηδὲν τὸν ἐκείνου περιεργαζόμενος, think you of your own death, and do not busy yourself about his.* So a large majority of commentators. But if this exposition of these words be correct it may be doubted whether *ἀκολουθεῖ μοι follow me*, in v. 19, has not also a tropical sense, as Chrysostom, Calvin, and others declare. Von Meyer supposes that Peter misunderstood the words, and thus went to one side. There is sufficient reason to believe that Christ there combined the twofold sense, the actual and the tropical, as *ἀκολουθεῖν* is also in other places used by him, Luke 9: 23. Matt. 8: 23. John 12: 26. In other cases also, as when Christ speaks of the rich, the carnal and spiritual significations are blended together, Matt. 19: 23, 24. The same is the case also when he speaks of *little ones*, Matt. 18: 10, also John 11: 10. 3: 20, and the same idiom prevails also in the Old Testament language. Besides, the tropical sense of *ἀκολουθεῖν* in this passage is confirmed by 13: 36.

V. 23. Inasmuch as the first Christians understood that expression *ἕως ἔρχομαι until I come*, of Christ's advent to judgment, they believed that the disciple whom the Lord had loved would live until the time of the Lord's advent, when he should be received into his kingdom without a painful death. But John here furnishes us with another high proof of his humility and simplicity. He does not interpret the words of the Lord to his own honour, neither does he adopt the favorable interpretation made by others; but like a child, without any of the hankering curiosity of Peter, he

adheres simply to what his Lord had said.—Although the Disciple himself in his great humility had prevented all misunderstanding of the words of his Lord, yet even after his death strange sayings arose concerning him. It is related that whilst he was yet living he caused a grave to be dug for himself, that he went down into it, and in appearance expired ; but that nevertheless his death was merely a slumber, for the earth which covered him still moved lightly when he breathed. Thus Augustine already relates the saying, ad h. l., without venturing determinately to reject it ; comp. Photius, Cod. 229. In the Greek Church it was variously adorned, and continued until the time of the Byzantine Historians ; Joh. Müller's Werke, B. VI. S. 74, 82.—Some of the late Greek writers, as also the English sect of *seekers* under Cromwell, looked for the re-appearance of John as the herald of Christ's second advent.

Touching the addition of v. 24 and 25, see the introduction to this chapter.

END.

